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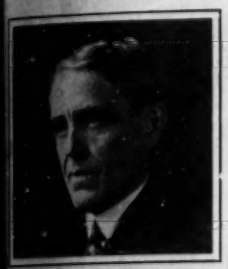

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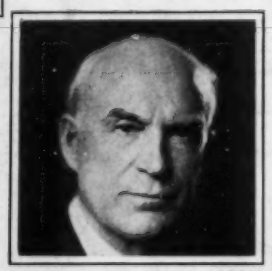

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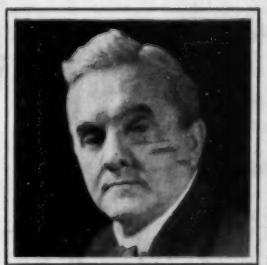

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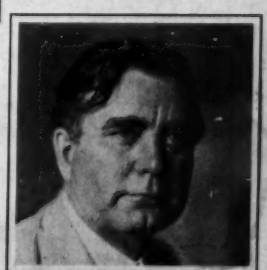

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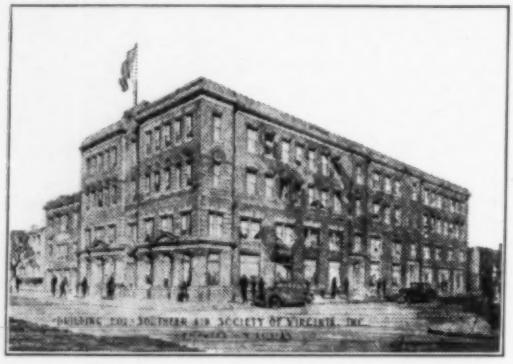

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The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. Du Bois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis Du Bois.

Volume 38, No. 9.

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FORECAST

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The *October* Number will be our *Annual Children's Number.* It will have articles on training children in race relations by *Rachel Davis Du Bois* and *Katherine Gardner.*

There will be a series of children's poems and drawings collected in Cleveland by *Langston Hughes.*

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IT PAYS TO ADVERTISE IN THE CRISIS

As the Eagle Soars

All things have their rise and fall. The black man had his day of supreme power and glory. Black generals from Egypt, Carthage and Babylon once swept the plains of Europe and conquered the white peoples inhabiting the Continent.

The white man succeeded the black and today he still rules supreme, he still dominates and tyrannizes, he still looks down on all other races as inferior. But the day will come when the whites will also bite the dust and taste the bitter fruit of tyranny. Then will come the brown man's turn. He will hold the world in his hands and rule supreme over all other races.

MANUEL ROXAS,
Speaker of the Philippine House of Representatives

As the Crow Flies

Thirteen years after the World War, we are still fighting. We are running hither and yon, mending cracks, stopping holes, and trying to keep the universe from toppling completely over.

•

France and America hold the gold horde of the world. The value of all commodities and services are based on gold. France and America can dictate to industry and industry dictates to government. And the unanimous voice of both governments is war, armaments and tariff walls.

•

Mr. Hoover is a most unfortunate prophet. He predicts prosperity and depression increases. He predicts higher prices for wheat and they go lower. He predicts political isolation for America and the Cabinet hastens to Europe. He lauds individual effort and creates a Farm Board and national work projects.

•

The Allied world has beaten Germany to her knees. When she topples over into the hands of Fascists or Communists and hell is let loose in northern Europe, the Allies may learn that their real friends were Hindenburg, Streseman and Bruening.

Shaw is in Russia praising Lenin and his work, with Nancy Astor performing silly little publicity stunts in his wake.

•

China is still fighting in the columns of American newspapers while at home the new Republic still stands.

•

Another dictator has been kicked out of South America. The supply is beginning to run short.

•

Pope Pius and Mussolini have reduced their quarrel to uneasy growling, while the children of Italy are pursuing their astonishing course of education.

•

The alliance of labor and liberalism in England still stands, not because it is accomplishing anything but simply because it is keeping the Tories out of power.

•

Franklin Roosevelt, who tore up the Haitian Constitution and wrote one of his own in its stead, is about to buy the Democratic nomination, if he can live long enough and keep out of bed.

Mr. Albert Fall is now Convict Number 1,000 more or less, while his fellow grafters are enjoying their European vacations.

•

Oklahoma and Texas are staging a small civil war for advertising purposes and to divert attention from the Negro problem.

•

Chicago has paid its gangsters but still owes its teachers.

•

Georgia is adopting a Ten Years' Plan for social uplift. It includes five lynchings a year.

•

The British, French and Belgians are trying to civilize Africa with liquor. In British Togoland ten times as much gin was imported in 1928 as in 1925. In one district of the Belgian Congo twice as much liquor was consumed in 1927 as was in 1926. In the British Cameroons forty times as much beer was consumed in 1928 as was in 1921, and in the French Cameroons eight times as much. This is a mighty argument for the Open Door, and the breweries and distilleries of Europe are all for it.

The Future of the Negro in Politics

A Symposium by SENATORS ARTHUR CAPPER, SIMEON D. FESS, ROBERT J. BULKLEY, GEORGE W. NORRIS and WILLIAM E. BORAH

EARLY in the year 1931, the Editor of THE CRISIS addressed letters to various members of the United States Senate, couched, for the most part, in the following terms:

"There always has been and still is, as you know very well, a great deal of controversy concerning the part which the American Negro voter is playing or ought to play in politics. Some think he ought to take as little part as possible. Others think that he should vote consistently with the Republican Party, since after all, the Democratic Party has its main support in the former slave states. Others urge that the Negro should be an opportunist in politics and vote for any party, measure or man, who seems to be for the cause of the full citizenship of Negroes. Still others would have the Negro join a Third Party, or some Third Party group, like the Socialist, or the Farmer-Labor group, or any party movement of that sort.

"I want to publish in THE CRISIS Magazine a symposium from those who know and have thought of the matter advising Negro voters along these lines."

SEVERAL of those addressed did not respond for various reasons. Senator Pat Harrison of Mississippi wrote:

"I am preparing to leave on an extended vacation, trying to free myself from official cares at this time. I should be glad to avail myself of your courteous invitation at some future date, but at this time I am unable to prepare anything before leaving."

Senator LaFollette of Wisconsin was "very busy" in the extra-session of Congress and unable to write anything. Later he was written again, twice, but no answer was received.

Senator Morrow, of New Jersey, sent only an acknowledgment through his secretary. The replies of five other Senators follow.

On the whole, these Senators represent the power of the United States Senate: The strength of the Republican party, East and West, the independence of Ohio, and the leadership of the Northwest. One must read, therefore, not only the words actually here set down, but also much that lies between the lines in view of the coming presidential election.

W.E.B.D.

CAPPER, REPUBLICAN

Senator Capper was born in Kansas in 1865, and since 1892 has been proprietor of the Topeka Daily Capital, and also of a number of farm magazines. He was Governor of Kansas from 1915 to 1919, and has been United States Senator since 1919. He is a member of the Board of Directors of the N. A. A. C. P.

I HAVE given a good deal of thought to the present and future of the Negro, both politically, socially and economically. I freely admit that he does not get a fair deal in either field, but the question as to what can be done about it is not easy to answer. In most of the states of the North his political right to vote is not seriously interfered with but that is about as far as his political privilege extends even in these states. The bar sinister of race prejudice prevents his holding offices of any importance, no matter what his qualifications may be.

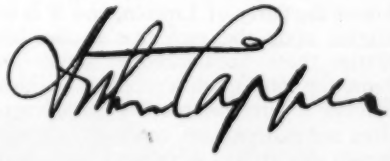
Socially and economically he is also handicapped in the same way. He may be highly educated, refined and in every way a desirable citizen but his color bars him from accommodations in almost all, if not all, of the best hotels, theatres and, in many cases, from Pullman sleeping cars. While his educational qualifications may fit him to hold the most desirable positions in business life, he must be content, generally, with menial employment and comparatively low wages. In other words he cannot compete as can the white man, generally speaking, on his individual merit but must suffer on account of the accident of birth. But granting all that, the question still remains unanswered—what can he do about it? He is not to be blamed at all if he votes in a way that will best promote his own interest politically, socially and economically; that in fact is what he should do; but the question as to how he can vote for his own interest is not so easy to answer as it is to make the general statement.

There have been efforts made to attain race solidarity in voting. These efforts have never succeeded and probably never will any more than have the efforts to control the vote of any other large group.

About all that I can hope for is that the Negroes, taking advantage of such limited opportunities as they have to the full extent of these opportunities, may gradually get a better understanding of what their rights politically, socially and economically are and then intelligently, persistently but not belligerently or offensively, insist upon those rights.

It cannot be expected that the Negro will be content with present conditions, nor is it desirable that he should be; but discontent, in order to be effectively beneficial, must be intelligently used and directed. It is manifestly foolish to butt one's head against a solidly built stone wall, but it is perfectly proper and sensible, if there is something on the other side of the wall to which you are entitled, to find if possible an opening in the wall or by any legitimate means to make a breach in the wall.

Let us hope that in time this wall of racial prejudice will be broken down. If, and when, that wall is broken down the only real barrier to the progress of the Negro, politically, socially and economically will disappear and he will be permitted to stand on his own feet, work out his own destiny and succeed or fail on his own merits.

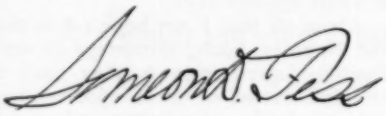


FESS, REPUBLICAN

Senator Fess was born in Ohio in 1861. He was a teacher and college professor, and a member of Congress from 1913 to 1923. Since 1923 he has been a member of the United States Senate and is Chairman of the Republican National Committee.

THE effectiveness of the Negro in politics will depend upon his adherence to the fundamental principles of the government, in which he has not only become a prominent part as a citizen, but has, through a wise leadership, been given a voice at the ballot box.

Thus far he has represented a fine type of stability, unresponsive to radical proposals which would ultimately undermine American institutions. By this course he is rendering not only a great service to the nation at large, but is serving his own best interests.



BULKLEY, DEMOCRAT

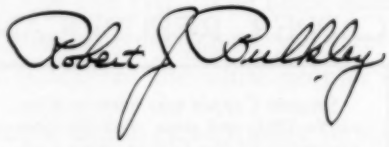
Senator Bulkley was born in Illinois in 1880. He practised law in Ohio and served in Congress from 1911-15. During the 1930 Ohio State political campaign, as Democratic nominee, he defeated Senator Roscoe C. McCulloch, whom the N. A. A. C. P. had opposed on account of his endorsement of Judge Parker.

THE future of the Negro in politics will depend entirely upon himself. If he is willing to await the slow but sure results of education, he cannot help but become politically potent. This education must not alone be of himself in political mindedness, political principles, and political issues, but the public generally must understand that the Negro no longer blindly follows party and prejudices, but is governed in his vote by men and measures.

Through gratitude the Negro followed the party of Lincoln, and it is no stigma upon the race that in the late sixties these uneducated ex-slaves became the tools of unscrupulous political leaders. But the present day Negro does not advance his cause by continuing to vote en masse, in accordance with the dictates of political bosses. In fact it is because the Negro, generally speaking, is willing to vote as he is told without questioning the political issues involved, that he loses not only the gratitude, but the respect of the party he supports. He gets little or nothing for his loyalty, since nothing is required to keep him in line.

That the Negro is awakening to his own political rights, is shown by the recent concerted protest against the confirmation of Judge Parker. While there were other elements in the case, there can be no doubt but that this unified opposition had an effect. In addition there is the genuine and quite successful effort of Negroes to help oust Senators who favored Parker's confirmation.

Our pride in democracy must of necessity be measured by the knowledge and interest the electors show in the issues presented. To have a large group of the electorate follow the dictates of a political boss, without thought of consequences, cannot help but detract from the effectiveness of any self-governing institution.



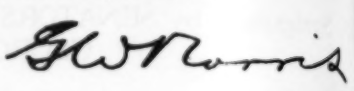
NORRIS, PROGRESSIVE

Senator Norris was born in Ohio. Later he moved to Nebraska, where he practiced law. He was a Prosecuting Attorney and Judge, and a member of Congress from 1903 to 1913. Since then he has been a United States Senator, and leader of the Progressive Wing of the Republicans.

YOU say that you have not been able to find anything I have said or done on the Negro question. My record in Congress is an open book and during that time I have always done what seemed to me to be just and proper on every occasion where the interest of the colored race was a subject for action by the National Legislature. I think my record shows I have always had a deep interest in the advancement and the welfare of the colored race.

To my mind, the colored race has made wonderful advancement since its emancipation. A people who were liberated from bondage after years of servitude cannot be expected to at once reach the highest type. It is a question of educational development. Sometimes a slow and tedious development. In such cases the danger is that the leaders of a liberated race are misled by various promises made for partisan political purposes by leaders who are not always moved by the highest and the best of motives and I think it has often happened that the colored race has been misled in this way.

The best friend of the colored people, it seems to me, is one who does not try to make of them a political machine or to cause them to exercise the elective franchise through rank partisanship. The best leadership is the leadership which causes them to study and to think, so that action can be had upon deliberate judgment rather than partisan bias. Instead of being led by the politicians who have an ulterior motive, they should be taught control, so far as possible, by honest political convictions and to work out their own advancement through intellectual and political improvement.



BORAH, INDEPENDENT

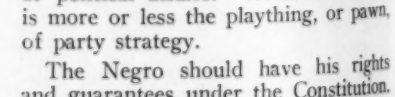
Senator Borah was born in Illinois in 1865. After his admission to the bar he practiced in Kansas and in Idaho, since 1891. He has been a member of the United States Senate from 1907, and has served as Chairman of the Senate's Foreign Relations Committee since 1924. He is a member of the Republican National Committee, and well-known for his independence in politics.

THIS would be a difficult question to answer if it related solely to my own race. It is much more difficult when it relates to the affairs of another race. The salvation of a race depends so fundamentally upon experience, upon test and trial, that general advice from the outside is ordinarily not very practical advice. It is difficult for us to see under such circumstances as others see.

If you mean practical politics, seeking office and political place, I would say that such things should be an incident in the Negro's struggle for success and by no means a dominant or controlling factor in his life. If you mean acquainting one's self with the duties and obligations of citizenship, familiarizing himself with the great precepts of liberty and his own rights and guarantees under the Constitution, these things should at all times engage his earnest attention and study.

But I have always felt that the path of success for the Negro is through the economic field. In proportion as he makes himself a real factor in our industrial life will he succeed, both economically and politically. By advancement in education, by the acquisition of property, by securing those things which make for independence and self-reliance, which demonstrate his capacity for self help, he also wins in politics, or political affairs. Without these he is more or less the plaything, or pawn, of party strategy.

The Negro should have his rights and guarantees under the Constitution. They should be fully protected. But the best guarantee of this is his strength and his position in the industrial world.



A Colored Sculptor of Cuba

Translated from the Spanish by MARGARET ROSS MARTIN

Head of a Negro

TEODORO RAMOS BLANCO was born in Havana, Cuba, 29 years ago. To gain an education he worked variously as a policeman, and in a marble works. He graduated from the High School of Havana, and later from the Saint Alexander Academy of Painting and Sculpture.

Teodoro Ramos Blanco

He won the commission to execute the monument to Mariana Grajales, Mother of the Maceo Brothers, in a National Contest, participated in by all of the best sculptors of Cuba, including several of his former teachers. In 1930 his "The Slave" won the gold medal in the Exposition of Seville, Spain. One of his former teachers also took part in this contest. He has won first place in several National Expositions. He took part in the Latin-American Exposition at Rome in 1930, and later gave a personal exhibition at the Spanish Embassy in Rome, which was sponsored by the Spanish and the Cuban Ambassadors. This exposition was lavishly praised by the critics, and heralded as an artistic triumph.

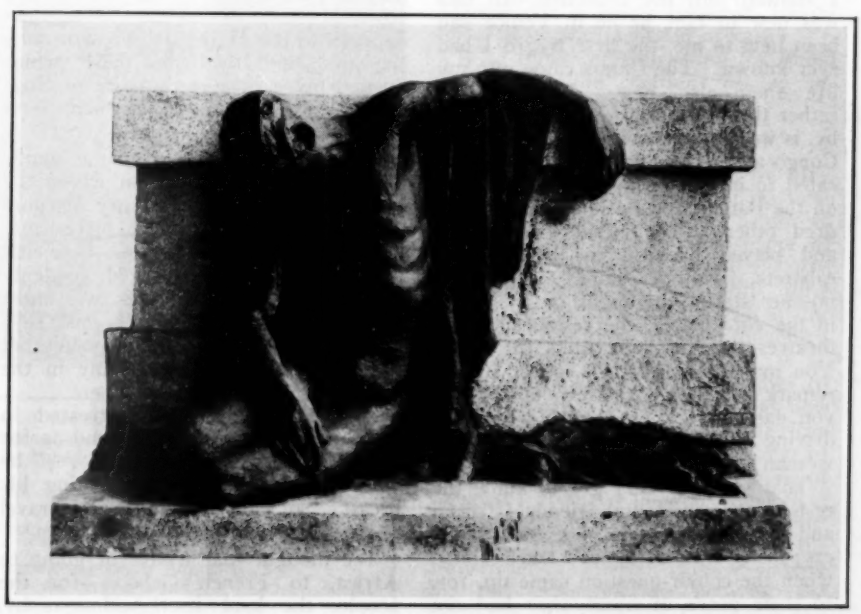
The International Press of Italy, Spain, America, the Argentine and Cuba have many times given columns of praise to the extraordinary work of Teodoro Ramos Blanco.

Upon his return from Italy he gave an exhibition of his works at the Association of Painters and Sculptors of Havana, of which he is a member. He is also a member of La Associazione Artistica in Rome; Circolo di Coltura del Sindicato Laziale Fascista degli Artisti; de la Casa de Espana, in Rome, and Circulo de Bellas Artes of Cuba.

In collaboration with the Cuban architect, Senor Jose Antonio Rojas, Ramos Blanco sent a small model of Senor Duarte, a Santo Domingan patriot, to a contest which was being held in Santo Domingo, and won second place.

Senor Ramos Blanco resides in Havana where he has his studio, and where he is at present working on several projects. Among his most recent works is a model of the late Mrs. Jeannette Ryder, cousin of Henry Ford, who for about a quarter of a century has been the most beloved woman in Cuba, due to the great benefactions which she has bestowed upon the Cuban people.

Principal Figures in the Monument to Mariana Grajales, Mother of the Maceo Brothers



"Dejection"

Does anyone *Know* any Negroes?

By NANCY CUNARD

"Does anyone *know* any Negroes? I never heard of that. You mean in Paris then? No but, *who* receives them . . . what sort of Negroes, what do they *do?* You mean to say they *go to peoples' houses?* . . . "

Lady Cunard, a well-known figure in London society, was aghast when she learned that her daughter Nancy was receiving her Negro friends in Paris on terms of social equality.

"Does anyone know any Negroes?" she asked.

And then Nancy Cunard wrote about Henry Crowder.

IN September, 1928, I met Henry Crowder in Venice.

He had stepped off the bandstand and we, who had been much struck by his piano playing in the fine rhythm of Eddie South's Alabamians, said: Wont you have a drink with us? We talked. After which several of us went every night to hear them, and talk later. Henry and I became great friends, and walked about Venice. The fascist-minded part of the population stared, the children capered and shouted: Ché bel Moro (what a beautiful Moor).

After two weeks Henry and I left together. Various opinions as to 'trouble' in getting out of fascio-land were voiced by my friends. In Milan however the hotel received us as potentates. So to Paris where he rejoined the Alabamians in a well-known Montmarte night club.

After some months I asked him to come and work in my printing press in the country. We built up the Hours Press together—no small job, where everything had to be done by hand yet delivered in a large-firm way. At night, when time could be spared, Henry played Grieg and the complexities of contemporary American music and started composing. I talked to him of the beauty and importance of African art that Germany and France have since years discovered and appreciated. I showed him my collection—all this was new to him, as he in Venice had been new to me, the first Negro I had ever known. The CRISIS came into my life then—also new. Brussells, or rather the Museum of Tervueren nearby, is world-famous for its collection of Congo art. The huge building is dedicated to it. After a day of pondering on the Batéké, the Bashilélé and a hundred other tribal fétiches we danced and played baccarat in the Brussels cabarets. No-one 'stared'. In Paris no-one 'stares', by night or by day—in the *élite* places, the restaurants, the theatres, the American banks, the street. You may now and then collect such a remark from an American as 'Would you dare do *that* in New York?' (i.e. driving in an open car with a white woman!)

That spring Henry got to know the rest of my continental friends (French and English) writers, poets and painters; many were astounded and revolted when the colour-question came up, for, to their peace of mind, they had not realised its existence.

In England the same "the intellectuals" and the "brighter set," questioning about conditions in America, the differences in Europe, and 'play your music, Henry'.

At a weekend in an ordinary country inn the American ex-editor of an important British political and literary weekly remarked ironically in the dining-room "we should not be able to do this in U. S. A."

We had arrived late at night in London without reserving rooms. A fourth-rate and avowedly ecclesiastical hotel, and a restaurant hung with old sporting-prints of black and white boxers, famous for its champagne suppers with the chorus after the show, were the scene of the only two "colour incidents" we encountered. The ecclesiastical hotel said politely enough: Sorry, no rooms *after all*. The restaurant porter, a callow redhead of 16, grinned: "No coloured gents in 'ere". (What then happens to the Maharajahs?) You take the pro and the con—these trifles opened my eyes a crack more to England 'my own country'—which, incidentally, I left long ago.

That August we went to the south-west of France, the region where the people are most real. Henry learning French, I writing on the river-bank, daily. Few foreigners come here and the old man who appeared suddenly from the tangle of bushes was most interested. "English aren't you" says he in dialect, "but yon black man's not the first I've seen; seen many in the war—my son was with them . . . magnificent fellows—vilely treated in their own country I'm told, and as for what I've heard of America . . ." he worked himself up, left, beating his breast. So, facts, it would seem, travel to the innermost regions.

We thought that winter of going to Africa, to French Gaboon—for the people, the land itself, ethnography, study of language, recording of native music. If you start with nothing overnight you may well not find yourself on the way at all. Here uncertainty stopped us. "Prudence" of ignorance, of not having to hand and in mind all best ways of getting and staying there, of travel, of climates. A postponement in fact—though I think we should have gone.

The apparently inevitable European urge of occupation took me again. Not by choice, but instead of Africa. The Press was moved to Paris and prospered. Henry took on 'an attractive proposition' in a night-club and worked in the Press by day. Six months of that and two visits to London, also motoring to Frankfort to hear the first performance of George Antheil's opera, *Transatlantic*, sitting later at the banquet given him by the city burgomasters.

It was decided to publish a collection of Henry's own compositions. Richard Addington, Walter Lowenfels, Harold Acton, Samuel Beckett and myself gave him poems. The covers of *Henry-Music* are reproductions of ancient African figures and ivories. Much of the music was composed in the south-west of France where we lived that summer with the peasants of Creysse. They, to be sure, could form no idea of 'colour-bar'. In such places as well as in big towns one forgets the mere existence of it oneself—forgets that the small crust that calls itself 'the old aristocracy' (mainly in England) is still of a mind to pull a long face at a black face and mumble "nigger".

Be it now said that having an American mother (born in San Francisco, living for 36 years in England, that since 10 years I seldom saw and with whom I had little enough sympathy) we had often wondered what (if any) could be her attitude—and had left it at that. It pleased me one day some months previous to what follows to test her knowledge and intelligence, good or ill-will concerning the colour question. The caption at the beginning of this was her response. "Does anyone *know* any Negroes? I never heard of that. You mean in Paris then? No, but *who* receives them . . . what sort of Negroes, what do they *do?* You mean to say they *go to peoples' houses?* . . . " After which *Henry-Music* was briefly discussed as the latest of the Hours Press publications in view of copyright laws for England. Sir

Thomas Beacham, (the British conductor) who was fully aware of the author's race and nationality, was kind enough to indicate the source of exact information on this point, remarking meanwhile "I'm told the Negroes make their own music", which left me in some doubt as to whether he referred to Africa or Harlem. The matter faded delicately in the dusk of Grosvenor Square, London, W.

I am now at December, 1930. We went to London for Christmas, Henry in charge of the modern dance-record department of the Sonabel Recording Co., Paris. Our arrival was fêted by the news that "everything had been discovered", that "steps would be taken." I was interested to note just how long it had taken the above-mentioned quarters to discover my very real friendship and partnership with *a coloured man:*

Two years and three months.

I had, on leaving Paris, received a telegram emphatically advising me not to come to England till matters (not mentionable by wire) were explained. By the very nature of its wording no such telegram could stand in anyone's way. I surmised however that this might concern Henry and, consequently on the next day took legal advice from my solicitor in London. He, as I expected, informed me that no bar exists against the entry into England of any person of whatever nationality who is not guilty of offense against the State.

Hysteria however reigned at our hotel, where I have constantly stayed over some fifteen years including the five or six times we were there together. In deference to the time-wasteing cackle of hysterics we moved in the direction of common-sense and courtesy —another hotel.

Rumours of detectives, whispers of police, we ignored.

Meanwhile our first hotel was rung up daily by persons seemingly very desirous of knowing our whereabouts (whether we were actually in London, etc.). Either they never found out though the papers made frequent mention of what I was then doing—showing a *surréaliste* film—or, more probably, gave it up.

We stayed a month.

The cause of this frenzy had become more tangible (if that were needed) by a friend telephoning "Your mother has just heard that you are great friends with a Negro"—thus forcing one to believe that friendships between whites and Negroes are inconceivable to a certain class. Pretty soon the rumour followed "It isn't *possible* . . . if it were true I should never speak to her again." Presently, under plea of income-tax increase, a quarter of my allowance was cut off. But why a *quarter?* Is that the evaluation of long friendship with a Negro or a sign of doubt as to the *possibility* of such a thing?

Meanwhile Henry was invited to the International Friendship Group Conference by its organizer. This conference is composed of all races.

The last moves in our travels were a stay on the highest point of the Austrian Tyrol with an English poet—(I here noted to myself that nothing can approach the beauty of the black man in the snow—the natural movements, the quickness at learning a new and difficult thing, namely:—skiing!), then 2 days in Vienna with the *Meistersinger* and a *Johann Strauss* concert. The misery of all the faces in the street—'no staring' here indeed, they have their own bitter problems, they are themselves a great mixture of races.

Difficult to glean general opinion when there is little time—but the sailor in the mercantile marine said the black boys were always liked at the Sailor's Hostel in the East End of London, perhaps because of their "nice nature or sumpthin' "—*he* couldn't tell, *he* liked them.

The French, as a race, take it in their stride; the fact of Africans, American Negroes, Martiniques coming and going like themselves. They will tell you of the bravery of the Senegalese in the war, of their loyalty, soliloquising over the disgraces of present-day colonisation. The English, too, will put in a good word; the general Englishman doesn't see why the black man should be treated differently.

In Germany, in Holland, in Belgium, African Art is avidly collected, fought for at sales with a fistful of cash.

Who thinks of connecting the living Negro with the creations of his ancestors?

So *that* isn't it.

If the world were still run by Mrs. Grundy and Old Father Christmas (which it is *not*) one would be forced to wait in the general atmosphere of Non-Sense. Prophecy is of *no use.* The inner sense of *probability,* forerunner of accomplished fact, is the guerdon. No light word—Probability. It links conviction with instinct, is almost instinct itself, is the feeling of coming things. I mean here and now the abolition of your great American NON-SENSE (in the true meaning of this word: a thing without *reason,* of *no* sense) from lynching to hypocrisy; the word that covers the vile, the idiotic, the treacherous, the inconceivable, the differentiation between "classes"—above all, the differentiation between the black, the white, the red, the brown, the yellow men.

Choregraphic interpretation of the prayer verse of James Weldon Johnson's and Rosamond Johnson's "Lift Every Voice," Negro national anthem, in the Historical Pageant given at the Fiftieth Anniversary of the Founding of Spelman College.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might
Let us into the light,
Keep us forever in the path, we pray.

Lest our feet stray from the places our God, where we met Thee,
Lest our hearts drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand.
True to our God,
True to our native land.

The Prodigal

A STORY By LAURA D. NICHOLS

A SUDDEN hush fell on the congregation, and the faces of the listeners assumed the leaden stillness of masks. Only the startled black eyes that stared out from the vari-colored wall of faces told the earnest, young preacher that his people were listening as never before. A child cried, and its mother dropped a full, golden breast into its mouth, not once moving her eyes from the preacher's face.

Unperturbed by this unwonted stillness that held a people usually so ready to respond with "Amen" and "Tell the truth, brother," the minister went on in his cool, even voice, "And God holds us to this commandment as it is written, 'Thou shalt not commit adultery'. Inquire into your own lives, my brothers, my sisters. Too many of you are living in a way to shame your church and your profession as Christians."

"Do that young fool know what he's sayin'? Don't he know he's hittin' some of the best givers in the church? Who he hittin' at anyhow?" Deacon Jones shook his head and sighed. He knew what this sermon would mean to the collection. And the responsibility of raising the preacher's salary rested heavily upon the shoulders of Deacon Jones.

"Thank God it don't hit me." Mama Jane shifted her snuff to the other side of her mouth, and managed a muffled "Amen." Mama Jane did not know her age, but she was "a good-sized gal in time of Abraham Lincoln's war." She had come north with her children and grandchildren during the industrial boom that had followed the World War, and had aided in establishing this little church. The migrant Negro did not often find the established churches of the North to his liking, and so began his own. Mama Jane continued to mutter to herself, "Old as I is, do', and many preachers as I'se heard in my time, I ain't never hear one ain't got no mo' sense dan to badaciously insult de people wha' he got to git his bread and butter f'om."

Her mumbling did not stop the preacher. Indeed, he must have taken it for sanction, for sharper, more trenchant words fell from his lips, and hung like small, glittering blades in the air. His voice rang out once more, "The wages of sin is death, but the gift of God is eternal life."

The service was over, and the people swarmed out to the lawn surrounding the pretty little church, to give vent to feeling that this morning had not found the usual emotional outlet. An odd picture they made, these transplanted human beings, pulled up from their rural homes in the Southland and dropped in the heart of an eastern industrial city. The problems of adjustment were often disconcerting, but they had kept their religious life entirely apart from the changes. There was to be a lodge funeral this afternoon, and many of these people must "turn out." While they waited, they fell into groups on the ill-kept green to discuss the sermon.

"Ef I had only known that was wha' he was goin' to talk about, I'd a' sho' stayed home and baked my rolls dis mornin'. Spec dey riz all out de pan by now." Sister Mary was plainly peeved. She had on a good-as-new black straw hat her "Tuesday Lady" had given her, and not the least excuse to shout. Sister Mary was an expert shouter. She always circled the church before the 'spirit' departed from her. She sometimes embraced happy fellow Christians, but she never committed the blunder of hugging comely Anna Brown. Not since Big Lige Pierce had taken up with Anna over a year ago.

Partly hidden by the fragrant, feathery beauty of a lilac in full bloom, a group of men, strong, black and young, passed a bottle from hand to hand, and shakily condemned the sermon and the preacher. "Better learn to tend to his own business if he wants to stay here." —"How come you so touchy, big boy? Eve'y body know Anna Brown' husband aint's dead. Wouldn' I love to see him walk up someday when you' busin some o' his childen! Preacher sho have one mo' sermon to preach. Fesser Brown plumb crazy 'bout his lil yaller children." Big Lige made no answer to this.

On the steps a group of deacons and other officers of the church smoked and spat and studied. Deacon Jones grumbled, "Collection was powerful small this mornin'. That man go' ruin hisself yet. Better be studyin' bout them hongry childen o' his'n, stead o' insultin' some o' his best payin' members." The old man spat viciously into space.

Apart from these various groups, Anna Brown and her three attractive children laughed and talked happily together. The sermon was not mentioned. Anna was by far the best-looking woman in the congregation, and by the same token, one of the least popular. Though rather given to plumpness, she was both neatly and becomingly dressed. Her small bright eyes twinkled in a yellowish brown face, like stars peeping thru a sunset sky and laughing because they shouldn't be there. She was the sort of woman who says little soft, kind things to people when she might just as well say nothing at all. Mama Jane, who took care of the children while Anna went out to sew by the day, often said of her, "Poor chile, she don' do nobody no harm, only wha' she do to herself." Though for the life of her, Mama Jane couldn't see what Anna wanted of that big, rough Lige Pierce hanging around, and her husband a school teacher in the South, and as nice a boy as ever drew breath. She could never understand why Anna and Hal had separated, for Anna was a close-mouthed woman, for all her gentle, smiling ways. Her lips could close in a hard, straight line, and the warm twinkle in her eyes change to the cold gleam of burnished steel.

The people began to move quietly toward the church door, as the funeral cars approached. From hidden recesses in bags and purses, quaint little black and purple bonnets appeared, along with big, bright badges. Hands slipped awkwardly into white gloves, and the order formed in solemn procession behind the bier and followed it into the church.

Lige Pierce sauntered over toward the little group that remained outside, for Anna did not belong to the order, and had only tarried because the children wanted to see the order turn out. Lige's hungry eyes rested, not on the familiar form of the woman, but on the slim, brown girl at her side. Esther, still unconscious of the charm of youth's first rounding out, felt his look, and flinched. Anna saw it with her smiling eyes, and the glint of steel veiled the smile. The words of the preacher fell again on her heart and cut like small, sharp blades. "The wages of sin is death." Death, yes; but that caressing look at her girl meant hell itself.

All the sorry memories of these past three years came to her as she walked slowly to the car line with her children. Lige was a few paces behind, and her heavy heart told her where his eyes rested now and again. Hal's voice rose

in her ears as on the day he left to go back South to his schoolroom: "I cannot do the rough railroad yard work which is all our men find to do here now that the boom is over. We can make it at home on my salary, and send the children away to school later on." And her own voice, "Never. I'd rather wash and iron and be free than to have my children grow up in the South." Hal had gone, and Lige had drifted into her life. Hal's letters always begged her to return, but without avail. She could think of no reason why she should. Until today.

When the little party stopped in town to transfer, Anna slipped around the corner and sent Hal the following terse message: "Home next Sunday." She would need a few days to get the children ready.

And on the next Sunday, all the pent-up emotion of the worshippers burst forth when the earnest young minister thanked God that his words had borne fruit in one heart. Sister Mary gave two or three quick, frog-like jumps, and let the 'spirit' have full sway. She circled the church three times and fell exhausted in her seat. Mama Jane, too old for active shouting, fanned her vigorously and murmured, "God do move in a musterious way. Bless his name."

In a little Southern city, Hal Brown welcomed his loved family home, and thanked God piously that his prayers had at last been answered.

And Anna held her peace and smiled her quiet smile.

THE BROWSING READER

"Caliban in Africa," by Leonard Barnes

THIS is in many ways a depressing book. Yet in spite of its dreary record of brutality, stupidity and injustice toward South African Natives by Dutch and British settlers, and its somber outlook—for the Afrikander, representing the merging Dutch and British stock, is apparently determined to carry on the tradition of brutality, stupidity and injustice in his dealings with Natives—one reads it with a certain exhilaration. The exhilaration is furnished by Mr. Barnes' tingling anger at the conditions he exposes, by his wit at the Afrikander's expense and by his direct and uncompromising statement of the facts. There is almost nothing to be said for South African race relations unless it is this—that they have occasionally driven the more sensitive among the whites, from Olive Schreiner and Perceval Gibbon to William Plomer and Roy Campbell, into just such bitter revolt as Mr. Barnes—to the permanent enrichment of our literature. It is probably, to some extent, indicative of the relative responsibility of Boer and Briton for the existing conditions, that such protests have, as far as I know, been made only by English writers.

Mr. Barnes in writing of South Africa, particularly in describing the attitude of the Boer to the Native, seems sometimes to feel that he is describing a unique and peculiar situation. While certain elements in it are undoubtedly peculiar to South Africa, the result of climate, topography and historical accident, those who have encountered a "color problem" in any part of the world will feel an almost startled recognition of the conditions he describes, which seem in their general outlines to reproduce themselves wherever any branch of the white race dominates colored peoples. The deterioration of white character, the lack of real progress in industry and agriculture, the intellectual stagnation, the joyless, bigoted and fear-ridden society, which sees itself as created in God's image to uphold white civilization, and does so, sometimes, by methods that would put savagery to shame—are any of these things more characteristic of South Africa than of South Carolina? Indeed it is difficult sometimes to remember that one is reading of South Africa and not of our own southern states, particularly in passages such as the following: (p. 111)

"For, so far as the color problem is concerned, the Afrikander mind is hermetically, and apparently permanently, closed. Suggest to the Afrikander that actually good men in a good state rule not for their own exclusive gain but with a view to securing a communal good in which theirs has a place; invite him, further, to apply the idea to conditions in South Africa and his response is to ask you how long you have been in the country and whether you would like a native to marry your daughter."

In our Southern states, however, the color problem occasionally exhibits one factor which appears to be wholly lacking in that of South Africa. There seems to be no parallel among South Africans for that class of Southern Aristocrats who "loved" their black mammies, and while ordering Negroes round to the back door for food really "understood" them so much better than did politer and colder-hearted Northerners. This legendary love of the Blacks does not exist in South Africa—even as a legend. On the contrary, hatred of the Native, except on the part of a few missionaries and other misguided Negrophiles has been open and unabashed. From the first the Native and the Boer met as enemies, contending for the same land and mutually harrying and massacring each other for its possession. Almost always the Native lost and was driven further and further into the Hinterland, or subjugated, remained as the White Man's slave and later as his squatter-tenant or servant. Looking upon the Native thus, as a hereditary enemy as well as an inferior, has greatly simplified the Afrikander's problem. By simple consistency in this attitude it has been possible for him to drive the Kaffir and the Bantu from the land of their fathers into reserves wholly inadequate to their needs; (the most generous proposal yet made by him, in the recent Native Land Bill, contemplates the setting aside of seven million morgen—a morgen is roughly two acres—from which the Native will be allowed to purchase land, *in competition with the White Man*, the remaining land in the Union *being open to purchase by the White Man alone*. If the provisions of the act are actually carried out without further whittling down of the Native's share, there will be seventeen million morgen for five million blacks as against one hundred and twenty-six million morgen for the one and three quarter million whites.) By a series of such brilliant coups the Afrikander has at the same time produced a large class of landless Natives, and assured himself of a cheap labor supply. By a further inspiration, under the Color Bar Law of 1926 (passed with the hearty support of South African White Labor) the Native was debarred from all skilled trades and a further step taken toward the realization of the Afrikander's magnificently impudent slogan: "A

White South Africa." The Afrikander, however, is not resting on his laurels. These victories are all too few to content him and he still seeks by eternal vigilance, eternal discrimination and eternal injustice to reduce the danger of "Native Domination."

Among the measures which the Afrikander is now seeking in furtherance of this campaign, is the abolition of the franchise still held by a few colored people in the Cape Province—a last vestige of the onetime liberal Colonial policy of Great Britain. Mr. Barnes' discussion of this question is somewhat puzzling to an attentive reader. For reasons which the reviewer cannot quite fathom, Mr. Barnes believes that the surrender of the franchise would work out as a protection to the Natives, since it would remove the Afrikander's fear of "Black Domination." But as Mr. Barnes himself has told us "the Afrikander's mind is hermetically and apparently permanently closed on the color problem." He is so bogie-ridden that possessing machine guns and aeroplanes (and gleefully relying on them for the final solution), possessing the franchise, owning roughly perhaps five sevenths of the land, controlling education, industry and politics he still fears the "domination" of the disarmed, almost wholly disfranchised and partially segregated Native, whose rate of increase, according to Mr. Barnes he greatly overestimates. In other words, what Mr. Barnes is really suggesting is that on this subject the Afrikander is a dangerous monomaniac and that the prudent course is probably to humor him. People living at close quarters with dangerous monomaniacs frequently feel this way but such humoring does not, in the long run, make for a sane world. Actually, Mr. Barnes tells us, the Cape Franchise has, by the South African equivalent of "Grandfather Clauses" and other restrictions, been reduced to a very shadowy and nominal affair. It could never, he believes, be anything more in practice whatever the law on the subject might be. He suggests, instead of such a restricted and ineffectual franchise a court of Inter-Racial Justice to deal with Native Affairs; it is to be composed of "experts whose impartiality and skillful equipment should be above question and whose pronouncements therefore, though they could not expect the spontaneous support of local public opinion, would be able, by the sheer logic of their fitness to the facts, to quench factious opposition into tacit acquiescence." This would be, says Mr. Barnes, "bringing the spirit of science" into South African politics. It would; but once brought in, the spirit of science would probably stand as much chance in South Africa as evolution does in Tennessee. It would be tolerated, if at all, only so long as its pronouncements did not run counter to the Afrikander whole hog interpretation of "White Supremacy." The Native to date has every reason to fear Afrikanders bearing gifts, even gifts of racial commissions and the scientific spirit, badly as the latter is undoubtedly needed in South African affairs; the friends of equal rights are probably well advised in resisting any suggestion of disfranchisement—less because it would give pain to the small number of qualified Natives, than because it would give the Afrikanders pleasure. But even if one disagrees with Mr. Barnes' arguments on this head, one remains grateful to him for furnishing the facts which weaken his own conclusions. He has written a generous, thought provoking, and highly important book.

MARTHA GRUENING.

"The Negroes of Africa." By Maurice Delafosse. Translated by F. Fligelman. (The Associated Publishers, $3.15.)

This is an excellent and important undertaking. Maurice Delafosse who died in 1926 was one of the best of the French authorities on the peoples and languages of West Africa, where he spent in all nearly seventeen years. Two of his works, one published in 1921 and one in 1925 are here made available to the English reader. It covers the origin of African peoples, the development of many Negro civilizations, the history of Africa during the Middle Ages, and studies of social institutions, religion, literature and art.

"The Book of American Negro Poetry." Edited by James Weldon Johnson. New Revised Edition. (Harcourt Brace and Company, $2.)

Mr. Johnson's excellent anthology of Negro Poetry was published first in 1921 and now ten years later comes out in enlarged form being nearly 100 pages longer. The chief difference is the inclusion of the younger set of poets, including Countée Cullen, Langston Hughes, Gwendolyn Bennett, Sterling Brown, Arna Bontemps, Frank Horne, Helene Johnson, Waring Cuny and Lucy A. Williams. The original preface on Negro literature is retained, together with a short preface to the revised edition. In this Mr. Johnson speaks of these younger poets as "writing race conscious poetry, poetry that is perhaps more highly charged with race than that of the world war group. But the best of them have found an approach to 'race' that is different. That approach is less direct, less obvious than that of their predecessors and thereby they have secured a gain in subtlety of power and probably in ultimate effectiveness. The anthology deserves even wider circulation than the first edition. It has sketches of the authors and suggestions for collateral reading.

"Adam Against the Ape-Man and Ethiopia." By Edward A. Johnson. Published by the author.

This book would have been better if it had not included so much. It has a good statement of the modern scientific interpretation of the evolution of the world, and it has brought together a great deal of information concerning Ethiopia and its history. Along with that it has included a re-statement of the biblical story of creation which sounds a bit pre-historic, but was evidently added to sugar the pill for devout colored folk. The general reader will be most interested in the Chapters six and seven which treat of Ethiopia.

"God Sends Sunday," by Arna Bontemps (Harcourt, Brace, $2.00).

ARNA BONTEMPS' first venture in fiction is to me a profound disappointment. It is of the school of "Nigger Heaven" and "Home to Harlem." There is a certain pathetic touch to the painting of his poor little jockey hero, but nearly all else is sordid crime, drinking, gambling, whore-mongering, and murder. There is not a decent intelligent woman; not a single man with the slightest ambition or real education, scarcely more than one human child in the whole book. Even the horses are drab. In the "Blues" alone Bontemps sees beauty. But in brown skins, frizzled hair and full contoured faces, there are to him nothing but ugly, tawdry, hateful things, which he describes with evident caricature.

One reads hurriedly on, waiting for a gleam of light, waiting for the Sunday that some poor ugly black God may send; but somehow it never comes; and if God appears at all it is in the form of a little drunken murderer riding South to Tia Juana on his back.

I suppose I am not tuned right to judge this book and am a prey to hopeless prejudices. Somehow, I cannot fail to see the open, fine, brown face of Bontemps himself. I know of his comely wife and I can imagine a mother and father for each of these, who were at least striving and ambitious. I read with ever recurring wonder Bontemps' noble "Nocturne at Bethesda;" but here in this, nothing of that other side is even hinted.

Well,—as I know I have said several times before,—if you like this sort of thing, then this will be exactly the sort of thing you will especially like, and in that case you ought to run and read it.

W. E. B. D.

Nat Turner, A Hundred Years Afterwards

By MILES MARK FISHER

In August, 1831, Nat Turner's Insurrection took place in Virginia and sixty-one white persons were killed. It was one of the most significant events in the history of American slavery. "Labor was paralyzed; plantations abandoned; women and children were driven from their homes into nooks and corners; Negroes were tortured to death, burned, maimed and subjected to nameless atrocities. Slaves who were distrusted were pointed out and if they endeavored to escape they were ruthlessly shot down. In less than two days, one hundred and twenty Negroes were killed, most of them by ordinary man hunters who shot them as persons in pursuit of game."

Nat Turner was born October 2, 1800 and was executed October 11, 1831. He was a religious fanatic; a careful student of the Bible, and heard voices and saw visions. With him as leaders of the slaves were Henry Porter, Hark Travis, Nelson Williams, Samuel Francis and Jack Reese.

ONE hundred years ago Nat Turner died in Virginia. Before his death Thomas R. Gray extracted the colorful "Confessions of Nat Turner" which are so grandiloquent that one knows Nat confessed no such words. Drewry's, "The Southampton Insurrection," is a thesaurus of the Turner traditions that have become known through the years, but its prejudicial interpretation and biased conclusions make it unworthy for scholars to follow even if this thesis was accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at John Hopkins University.

The famous Nat Turner plotted and partially carried out his slave insurrection in Southampton County, Virginia, at a time when slavery agitation had assumed political, social, economic, religious and international proportions. The times were those when the Missouri Compromise was enacted, when daring Negroes in Haiti and in America had struck a blow for freedom, when slavery was unprofitable in the North and somewhat undesired in the South, and when religious leaders were never more zealous in their denunciation of the pernicious bargaining of human flesh. English and continental apostles of social justice were bitterly in earnest against un-Christian society, and they sent their literature to America. They even came themselves.

So in the latter part of the eighteenth century the Emancipating Society or Emancipating Baptists caught the spirit of their brethren across the sea. David Barrow, the friend to the slave, was their leader. It was he who spent ten years of his life in Southampton County. It is remembered that the year after he had emancipated his slaves he founded the South Quay Church there in 1785 and helped found the Black Creek Church of Southampton the following year. In Barrow's "Circular Letter," dated Southampton County, Virginia, February 14, 1798, his claims of emancipation are set forth. As a result he gave up his churches in Virginia because he viewed "holding, tyrannizing over, and driving slaves . . . contrary to the laws of God and nature," and moved to Kentucky where he found some kindred souls of whom some were Englishmen.

It is to David Barrow that we trace the inspiration for the daring plans of Nat Turner, for certainly Barrow's words and deeds were still alive in Southampton County when Nat was born October 2, 1800. As a child Nat was of "uncommon intelligence." He bordered on prodigy, cultivating his reading in the Sunday School where the texts were the speller, the reader and the Bible. His precocity, superior intelligence and fine physique soon put him in a position to be the leader of his fellows. It is not strange that from his youth up he felt that his people were to be delivered from bondage. He believed that he was the one to lead them. He was a mystic. God showed him white spirits and black spirits fighting in the air. By constant prayer, meditation and many "revelations," Turner could see in natural phenomena —a tree, a shrub, a bush or an eclipse— evidence of his call. Finally on August 13, 1831, a peculiar appearance of the sun told him to begin his bold insurrectionist plan. Time slipped by until Sunday night, August 21, when a small group of blacks which finally numbered about sixty Negroes led by Turner and armed with whatever they could find, broadaxes, swords, clubs, knives and guns, began a raid throughout the County. The insurgents did not stop until at least fifty-five white people regardless of age or sex had been killed in the two days raid. If it had not been for faithful slaves many more would have lost their lives. Troops from Fortress Monroe and militia from Virginia, Maryland and North Carolina were called in to quell this riot. The leaders were found after six weeks' hunt and killed. Meanwhile many of the insurgents were murdered with gothic barbarity. Nat Turner was hanged November 11, and his body was not buried.

This culmination of a series of slave insurrections in America sent wild consternation and hot hate over the slave territory. The "Record Book" of the Racoonswamp Church in the immediate neighborhood of the insurrection states that six lists of names of the colored people were drawn up and inquiry was made of the course they had pursued during the insurrection. The Virginia Portsmouth Baptist Association which embraced that County, unanimously advised the churches to refuse to license colored preachers, to interdict their holding meetings and to assemble the Negroes together on some Sabbath for the purpose of receiving instruction as to church government and their duty to their masters. In case the Negroes refused this instruction, they were to be expelled. It is hardly likely that that would have been all of the penalty, for the Association had suddenly lost its confidence in the religion of the Negro. White people generally became aware of the "danger" of the enlightened Negro.

Thereupon it did not take the South many months to enact in their legislatures a revised black code to prevent the spread of knowledge among Negroes and to stop them from reading abolition literature, thereby curtailing any effort for freedom that Negroes might make. Among other things Negro preachers were to be silenced; no assemblies of Negroes were to be held without a white person present; instruction in reading and writing was forbidden, and passes became more difficult to obtain. Heavy fines, imprisonment and whippings and whatever else seemed fitting penalties for violating the black codes were enacted during 1831 and afterwards.

The life of Nat Turner is both a warning and an encouragement—a warning in showing the utter futility of armed resistance as a final settlement of a great issue; an encouragement in showing a typical Negro willing to seal his covenant of beliefs with his own blood. His compeers called him "General Nat." In this connection two native sons of Virginia may well be compared—General Nat and General Washington. Both essayed militantly to lead an oppressed people. Nat was black; Washington was white. Nat failed; Washington succeeded. Nat was a fanatic; Washington was the father of his country. Amen! But Nat Turner, a Baptist preacher, was also one of the few men in the world whose daring vision has anticipated the ultimate course of history.

THE POET'S PAGE

Roman Triumph

By CLARISSA BUCKLIN

GODS! What farces victories are!
My foe is serene and will live;
But under the red, descending star
My heart is fugitive.
I fought the better battle, they say;
My enemy was surpassed.
My name cries out from the trumpets today
But his will conquer at last.

Gods! What hemlock triumph may be,
Though one's enemy kneel at his feet.
I ride on the crest of the seventh sea;
Already the waters retreat.

On the Way to Albuquerque

By EFFIE LEE NEWSOME

LAMY, with the tangerine red skies for setting
And the little church of the Living God
Placed high upon your hill,
In passing once when bound for Albuquerque
I saw your mission cross
Cutting into God's vermilion skies at dusk.

And I closed my eyes for the rest of the journey
And kept the picture
And thought of God's cross
Cutting ever and still
Through fire of man's kindling
And above the tangerine red blood
To always reach at last
The Hill.

Ohio

By EFFIE LEE NEWSOME

I WANT to be part with you at last,
O hills I have loved so well.
If I could be buried within the frank open secret
Of all that you've learned under the unhiding sun,
The clear bold winds, the grasses' understanding,
Then might I be part of what I love,
Ohio.

The Negro Speaks to America

By HERBERT HENEGAN

I THANK you for those
Weary years of toil you bade
Me spend, in building with my brawn
This vast Empire.
By virtue of those years,—
Years filled with anguish, sweat, and
Hell, and still more hell;
I dare to claim with you
The right to call it "Home".
I laugh almost out loud when I
Hear you rant: "A White Man's Country".
Have you forgot my presence here
Is at your forceful invitation?
Do you not recall your visit
To my jungle home? Why, I was
Sleeping blissfully beneath a palm.
You wanted me to come with you, and
I refused . . . I had to come,
You urged; you needed me.
You were to build a mighty World
Out West, and didn't want to fail.
I feel quite honored now to think
You picked me for the task,—
But I was sleepy.

Your thoughts must have remembered Carthage.
And Egypt,—you knew of Egypt too,
With her colossal Pyramids, and her
Voiceless, crouching Sphinx. The Alhambra.
Ah! . . . That Moorish Jewel you also knew.

You wanted builders so I came,
Unwilling tho, and set my
Black biceps—limp from disuse—
Upon the labors you assigned.
I asked no pay; I've long been paid:
Anew, you taught me *Industry*.

Into my veins you poured your blood,—
Your thousand years of past
With mine, in one great fusion.
Cosmopolite you made me.

You heard me sing my songs.
They must have touched your pity,
For you fetched me from the fields
One day and . . . Oh, that was a
Mighty day when I went up to the
Big House and heard you tell me
I had done enough.

Then you taught me, out of books,
Strange symbols and signs
That looked familiar. . . .
I remember now. Four thousand years
Ago I used them upon scrolls of
Papyrus, when the capricious Nile
Would change her bed, or to chart the
Flight of stars through inky vasts.
You gave me back my *Knowledge*.

And now . . .
You hate me diligently.
I wonder why? Is it because
I've never really hated you?
Perchance you'd love me more
Had I been much more unkind to you.
Daily, you heap huge burdens
Upon my aching shoulders,—burdens
You never have to bear.
Some call them persecutions;
They are but testing handicaps.
In time I'll throw them
Every one aside and then emerge,
What you yourself have helped to make:
A ***Super-man.***

Far Wanes the Summer

By
THOMAS JEFFERSON FLANAGAN

FAR wanes the close of summer in a requiem so sweet,
The golden rosied summer,
The olden posied summer:
Between the hills the marigolds found their winding sheet,
The May assembling daisies
The June gay trembling mazes
Piled their withered trophies like a mountain at her feet.

Far wanes the close of summer and the nightingales' goodbye,
Aloud bewails the summer:
The cloud that trails the summer
Lowers its rosy lining by the sea where sunsets die,
She neither stays nor tarries
Her treasures all she carries
To that far off country where a billion summers lie.

Far wanes the close of summer and her faded cloak is strung,
Ragged along the fences
Where late the fall commences
And where in her museum the richest tapestries hung.
The frost, grim and hoary
With blade sweeps the glory
That so proudly once was her's when sweet she was young.

Out of the Dingy Alleyways

By
JONATHAN HENDERSON BROOKS

OUT of the dingy alleyways,
Like Lazarus he comes,
A pity to the sumptuous gates
And proffers song for crumbs.

O song is such a precious thing
To barter off for bread;
But seven cities clamor still
For bards when they are dead.

Consolation

By CARRIE COUSINS

DEEP as the sea—where wind-swept souls find rest and peace;
Sweet as dew in the heart of a rose,—was her love for you.
Stricken you stand beside the little mound, and weep—but she with wide-flung arms is there beside you, saying with all her might—
"Heart of-my-heart, I'm here. Can you not feel my presence? I am here. Death cannot part us! I am here!
Your own of long ago, and now and always."

N. A. A. C. P. Branch Activities

By WILLIAM PICKENS, Field Secretary

Scottsboro Defense Fund

Contributions of $100.00 or more have come from following Branches: Mobile, Ala., Northern California, Washington, D. C., Boston, Mass., Detroit, Mich., Buffalo, N. Y., Chicago, Ill., Atlantic City, N. J., Newark, N. J., and Baton Rouge, La. Contributions in lesser amounts have come in also from following Branches: Lexa, Ark., Phoenix, Ariz., Anniston, Ala., San Diego, Calif., Savannah, Ga., Dubuque, Iowa; Fort Madison, Iowa; Parsons, Kansas; Crawfordsville, Ind.; Pittsfield, Mass.; Kansas City, Mo.; Kansas City, Kansas; Orange, N. J.; Troy, N. Y.; Poughkeepsie, N. Y.; Staten Island, N. Y.; Guthrie, Okla.; Muskogee, Okla.; Oklahoma City, Okla.; Okmulgee, Okla.; Tulsa, Okla.; Bryn Mawr, Pa.; Farrell, Pa.; Reading, Pa.; Duluth, Minn.; Newport, R. I.; Memphis, Tenn.; New Castle, Pa.; Salt Lake City, Utah, El Paso, Texas, Casper, Wyo., Alexandria, La., Erie, Pa., Montgomery, W. Va., Madison, Wis., Evanston, Ill., Baxter Springs, Kansas, etc. Many fraternal and social organizations have contributed to this fund.

Pennsylvania Branches Protest Amended Civil Rights Bill

The Philadelphia Branch brought to our attention that certain amendments to the Pennsylvania Civil Rights Bill, designed to make the Bill a more substantial weapon in fighting discrimination, had been deleted by the Senate in passing the Bill, thus nullifying the purpose of the amendments.

The National Office requested the Pennsylvania Branches to urge veto of the Bill by the Governor. The protest was successful, Governor Pinchot vetoing the Bill on June 27th.

Honor Roll Branches

To date, fifty-five Branches have attained the Honor Roll for 1931, having paid their full apportionment or more. Other Branches will complete apportionment before end of the year. Write us for Campaign Plans.

Madam C. J. Walker Gold Medal Presentation

One of the most impressive meetings at the Annual Conference in Pittsburgh was the occasion of the presentation of the Mme. C. J. Walker Gold Medal to Mrs. F. Katherine Bailey, of Marion, Indiana, who had risked life and fortune in the fight for the rights of her people during and following the lynchings there in August, 1930. Mrs. Bailey's response made the tears gather in many eyes.

Boston and "Scottsboro"

The Boston Branch, under the leadership of Butler R. Wilson, held on the last Sunday of June one of the greatest meetings in the interest of "Scottsboro Defense." The speakers were: Mr. Wilson, the pastor of Mt. Vernon Congregational Church on Beacon Street, where the meeting was held; Mr. Parker, formerly attorney-general of Massachusetts; and the Field Secretary. An after meeting was held in the vestry to let the Communists ask questions.

"Affiliated Organizations"

From January the first until July the twenty-fifth, 1931, 161 organizations which are not branches of the National Association for the Advancement of Colored People have sent in contributions ranging in sizes from $1.00 to $75.00, making a total of $1,370.42. This does not include the $1,250 contributed by the Rosenwald Fund, and which would make the total contributed so far this year from outside organizations, $2,620.42.

"The Tenth Crusade"

Up until December 31, 1930, the Tenth Crusade of Baby Contests and other contests, which was organized in 1924, had raised the total sum of $82,599.69. In 1931 up to the date of July 25th, contestants had added to this sum $4,584.40. The Tenth Crusade is a permanent institution.

New Branches

New Branches organized to date this year are: Evansville, Indiana; Aurora, Illinois; Dubuque, Iowa; St. Petersburg, Florida; Eldorado, Kansas; Saline County, Kansas; Berkshire County, Mass.; South Bergen County, New Jersey; Rocky Mount, North Carolina; Crawford County, Ohio; Gallipolis, Ohio; Easton, Pennsylvania; Mercer County, Pennsylvania, and Montgomery, West Virginia.

Louisville, Ky., Campaign

A successful campaign was conducted in Louisville under the direction of the Regional Field Secretary, Mrs. Daisy E. Lampkin. Seven hundred and forty-two members were obtained and nearly a thousand dollars raised. The Branch officers and workers co-operated splendidly.

(*Will you please turn to page 320*)

N. A. A. C. P. Popularity Contests

Miss Juanita Herbert "Miss Scranton" Scranton, Pennsylvania

Dr. W. S. Biggs 1st Prize Cleveland, Ohio

Mrs. Grace Carter 2nd Prize Jamaica, Long Island

Miss Miriam Brisbane 1st Prize Jamaica, Long Island

Miss Edna May Simmons 1st Prize Duluth, Minn.

Miss L. Pearl Mitchell 2nd Prize Cleveland, Ohio

ALONG THE COLOR LINE

EUROPE

Colonel Camille Mortenol was one of the distinguished colored citizens of France. During the war he commanded the aerial defense of Paris and was made a commander of the Legion of Honour. He died in March, 1931.

The Societe Intime de Musique de Chambre featured three American composers in their concert of July 4th in the Ecole Normale. Included on the program was the "Quartet in C Minor" by Clarence Cameron White. It is the first quartet by a Negro composer to be performed in Paris since the days of St. George. Other compositions by the same artist, "Prelude, Dawn, Jubilee, Hallelujah," were played by the Sinsheimer string quartette. Mr. White is now working on an opera.

Jean Pathezon, writing in Le *Rayonnement Intellectuel,* says concerning the colored sculptor, Elizabeth Prophet:

"Is it not wonderful to know that in the midst of our tumultuous and roaring Paris there are beings who voluntarily and alone pursue a dream of beauty, seeking to seize the fugitive and secret rhythms in the desire to express themselves . . .Our Parisian sky with its subtleties combined of dream and measure seems to attract and hold artists both French and foreign and among these I know many who came to Paris to perfect their art and who declare that they cannot leave and in this number is Madam Elizabeth Prophet. . . .

"Elizabeth Prophet has a broad and grand vision, which is a guarantee of the quality of her work. Her vision follows her thought which is original and with no outward influences and this is what makes her work so strong and expressive. She has already found her place in an American Museum and it is to be hoped for art in general and for so sincere an artist that Elizabeth Prophet will realize her ideal to the full."

Albert S Beckham,
Ph.D., New York University

A special correspondent of the *London Spectator* reports on the four-day conference on African children recently held in Geneva, Switzerland. Lord Noel-Buxton presided. The conference was attended by missionaries, scientists and officials and discussed infant mortality, education and child work. Nine different nationalities, white and colored, were represented including the governments of Great Britain, Belgium, Italy and Portugal. The French Government was not represented but there were French missionaries present. In the discussion, the need of increasing efforts to stop infant mortality was stressed and the evils of industrial exploitation. It was emphasized that the African himself must be associated with activities for the good of his race. Particularly, one of the African delegates, Miss Olutunu Tubaku-Metzger of Sierre Leone, stressed the fact of lack of information concerning Africa, because of the multiplicity of peoples and the various stages of civilization; "The adventurer is certain to find whatever he is looking for." The Conference, in a series of conclusions emphasized the need of increasing the number of trained doctors and midwives both African and European, and the adaptation of school studies to the needs of African children; also the appointment of Africans to all bodies giving direction to the educational policy.

AMERICA

According to a report of the United States Office of Education in December, 1930, colored children of the ages 5–17 years in 18 southern States have increased from 2,899,246 in 1919 to 3,212,950 in 1927–28. In the latter year there were enrolled in the elementary grades of public and private schools, 2,201,221 Negro children, and in high schools 92,624, a total of 2,229,845. The average daily attendance of these pupils was 1,663,481. In other words, 71.4% of the Negro school population was enrolled and of these enrolled, 72.5% were in daily attendance.

In universities and colleges and professional schools for Negroes there were enrolled 9,475 men and 9,129 women. In the United States there were in all, 508 high schools for colored pupils only. In the public high schools of the United States, including high schools, exclusively for Negroes and high schools for Negroes and whites, there were enrolled 61,174 colored boys and 102,813 colored girls. The high

John F. Thomas
M.A.
Univ. of Minn.

Wyatt Dougherty
M.A.
Columbia Univ.

William H. Houston
M.A.
Univ. of Redlands

George C. Coker
M.B.A.
Univ. of So. Calif.

Eugene S. Richards
M.A.
Univ. of So. Calif.

Richard N. Thomas
M.B.A.
Univ. of Penn.

school colored enrollment by States is as follows:

State	Total Enrollment
Texas	17,844
North Carolina	12,100
South Carolina	8,066
New York	8,106
Missouri	8,035
Pennsylvania	7,548
Ohio	7,534
Georgia	7,315
Virginia	7,185
Tennessee	6,675
Alabama	6,603
Maryland	5,791
Illinois	5,632
District of Columbia	5,628
Louisiana	5,362
Mississippi	4,767
Oklahoma	4,278
Michigan	3,975
Kentucky	3,920
California	3,656
New Jersey	3,434
Kansas	3,257
Indiana	3,226
Florida	2,980
West Virginia	2,891
Arkansas	2,638

Other States have an enrollment of less than 1,500 each. Many of the high schools attended are not of full rank according to recognized standards; thus Texas, South Carolina, Alabama, Mississippi, etc., really belong lower on the list than figures indicate.

The total receipts for the year for private and State secondary and higher schools for Negroes, 1927–28 was $13,639,082, distributed by States as follows:

State	Total Receipts
Tennessee	$2,432,043
Virginia	2,364,780
North Carolina	1,108,337
Alabama	1,107,706
District of Columbia	1,052,438
Texas	975,218
Georgia	893,732
West Virginia	454,553
South Carolina	451,842
Ohio	442,261
Louisiana	375,774
Mississippi	319,589
Oklahoma	272,049
Missouri	214,843
Delaware	189,105
Pennsylvania	179,127
Maryland	177,259
Arkansas	141,474
Kentucky	129,722

The American Fund for Public Service, known as the Garland Fund, reports that it has spent over $2,000,000 in aid for labor, liberal and radical causes since 1922. It has a balance of $290,000 on hand with which to cover pledges which total $352,000. The Fund expects to secure enough to cover these pledges from the repayment of loans. Capital as well as income has been given away in accordance with the expressed desire of Mr. Garland. Of the money pledged, $100,000 has been promised to the N. A. A. C. P. for its campaign against legal discrimination.

The National Benefit Life Insurance Company, a colored corporation, with assets aggregating six million dollars, is in difficulties. Their actuary, Alfred B. Dawson, a white man of New York, committed suicide June 21st in his New York home. He had been paid $300,000 or more in three years. B. H. Rutherford, S. W. Rutherford, and others, have been deprived of their executive positions and the whole matter is in court. It was this company that recently secured control of the Standard Life Company of Georgia, which had been fleeced during its temporary control by whites.

Mrs. S. G. Bickford. *Page* 311

The 15th Annual Tournament of the American Tennis Association, a colored organization, was held at Tuskegee Institute, Alabama, August 17–22. The souvenir program issued by the Association is a beautifully printed volume of 96 pages, full of information. The President of the Association is Dr. E. I. Hoage of New York City and the Executive Secretary, Gerald F. Norman of Flushing, New York. The Association has a membership of 123 clubs, including seven State associations and two inter-State associations. The rating of the chief players is: Douglass Turner, Illinois, National champion, 1930; Ted Thompson, Washington, D. C.; Eyre Saitch, New York; Gerald Norman, Jr., New York; Edgar T. Brown, Illinois; Sylvester Smith, Washington, D. C.; E. E. Downing, Virginia; John L. McGriff, Virginia; Ralph A. Long, Georgia; Percy Richardson, New York. Among the women, the ranking players are Ora Washington, Illinois, National champion, 1929–30; Blanche Winston, New York; Emma Leonard, New York; Lulu Porter, Illinois, and Dorothy Ewell, Illinois.

Ellis Oneal Knox
Ph.D.
Univ. of So Calif.

The National Council of the Congregational Church, at a meeting in Seattle, Washington, July 1st, adopted a resolution against race prejudice and discrimination on account of race or color. It was passed without a dissenting vote. A significant portion of this resolution states: "That the invitation to meet in any city or town shall be accepted only when definite assurance of suitable reception and just treatment of all members of its fellowship, regardless of race or color, shall be given.

"That only such hotels, clubs and other places of entertainment shall be designated or used as official or semi-official headquarters if they assure fair and equal reception and treatment of all members."

EAST

Bradford Hilliard, a student at Brockton High School, Brockton, Massachusetts, has been elected to lead the track team for 1932. Hilliard has earned letters in high jumping, track and baseball.

In a national contest conducted by Zelah Van Lone World Friendship Award, Carrie L. Adams of Brooklyn received a prize for her essay "Christ and World Fellowship."

Matthew W. Bullock, an attorney of Boston, has been made a member of the Massachusetts State Republican Committee.

A medal for distinguished work in Children's Theatre has been awarded to Mrs. Gena May Brown, a senior at Emerson College. During the year Mrs. Brown coached children at the Doris School, West Newton, Massachusetts in dramatics and pageants.

George H. Beaubian, of Hempstead, Long Island, New York, was recently sworn in as Assistant United States Attorney for the Eastern District. He is a graduate of Columbia University and Brooklyn Law School.

Jesse Wayman Routte, a concert artist appeared in recital at the Bethlehem Evangelical Lutheran Church of Brooklyn, New York of which Rev. Gideon Olson is pastor. The audience was chiefly Scandinavian and were entertained by the artist with both Negro and Swedish songs.

Mrs. Teresa Smith of Brooklyn, New York is the second colored person to graduate from the New York College of Music. There are 3 other Negro students enrolled in this institution.

George Anderson Wright of New York City was the only colored graduate of the New York Electrical School, where he has completed a six year course, having specialized in the wiring of aeroplane and submarine motors.

In the New York Industrial High School, 138th Street and Fifth Avenue and in the midst of where 300,000 Negroes of Harlem live, only 100 out of the 1,200 enrollment are Negroes. The political influence of trade unions exercised upon the officials of the school and the Board of Education are evidently keeping Negoes from being admitted. Among the trades taught are: architectural drawing, auto maintenance, book binding, carpentry, electric installation, foundry work, linotype operating, pattern making, plumbing, gas fitting and printing.

Fred Satterfield of Los Angeles, California won the semi-pro division title in the Annual National Junior Olympic games held at Atlantic City, New Jersey, July 9th. He was the only colored contestant and, in competition with entrants from all sections of the country, established a new record total of 768 points.

A Student Conference on the economic status of Negroes was held at Bryn Mawr College in April. Among the speakers were Walter White, Alain Locke, Ira Reid, Alice Dunbar Nelson, Philip Randolph, J. B. Mathews and W. E. B. Du Bois. The conferees spent the day at the College and ate in the dining room.

In Meadville, Pa., a colored man, George Wade, has been sentenced to eight years in the penitentiary. He shot an Erie railroad policeman who was arresting him without a warrant and had already shot at him.

The fourth contest in musical composition for composers of the Negro race, founded by Rodman Wanamaker, will distribute prizes of $1,000. The first contest took place in 1896; the second in 1897, and the third in 1898. In the fourth contest of 1931 prizes are offered for songs, dance groups, spirituals, and symphonic work. For information persons should write to the Robert Curtis Ogden Association, the John Wanamaker Store, Philadelphia.

Peter Rembert, a student at the Schenley High School, Pittsburgh, Pa., won third prize in the art division of the 7th national competition conducted by The Scholastic Magazine. Rembert's entry consisted of a bronze lamp in the metal work division.

Elegio Sardinas, "Kid Chocolate," became the World's Lightweight Junior Champion when he defeated Benny Bass in Philadelphia on July 15th. He was awarded the championship in the 7th round.

W. T. Coleman, superintendent of Wissahickon Boys' Club, Philadelphia, Pennsylvania has been awarded a 20 year service medal for meritorious work by the Boys' Club Federation National Conference which met during June at the Mayflower Hotel, Washington, D. C.

Two Institutes of International Relations were held during June and July at Haversford College, Pennsylvania. Theye were conducted under the auspices of the Friends' Service Committee, and are to convene annually, in order to give training in world citizenship for teachers and others interested in Education. The attendance of both Institutes was limited, and the entire enrollment quota filled.

BORDER STATES

Two post graduate scholarships in Dentistry, amounting to $2,640, have been allotted by the Forsyth Dental Infirmary to the Dental College of Howard University. They are available to members of the graduating class.

Dean D. O. W. Holmes of Howard University has been re-elected President of the Association of Colleges for Negro youth. This is the third time that Dean Holmes has been elected to this office.

In the Columbia Scholastic Press Association awards at the annual meeting in April, second place was won by the Dunbar Observer which is the publication of the Dunbar High School, Washington, D. C. Ulysses G. Lee is Editor-in-chief, and Karl L. Fearing, Business Manager.

Mrs. May Howard Jackson, well-known sculptress, died July 12, 1931. She was the first woman to win a scholarship to the Academy of Fine Arts in Philadelphia and her work has been exhibited in Veerhofs Art Gallery and the Corcoran Art Gallery of Washington, D. C. Mrs. Jackson taught sculpture at Howard University and served on the Jury of Awards for the Harmon Foundation.

James C. Camel, an attorney of Charleston, is the first Negro to be elected alderman in the state of West Virginia.

Dr. J. Hayden Johnson, a colored man has been reappointed for a term of three years to the Board of Education for the District of Columbia. He has already served 12 years.

MIDDLE-WEST

First-lieutenant Meolous J. Hutchinson and second-lieutenant Marcus H. Ray of the 8th Infantry, Chicago, Illinois, were the only Negroes who attended the Infantry school at Fort Benning, Georgia. The school was made up of National Guard officers from every state.

Vivian Harsh, former librarian in the Odgen Park and Lincoln Center branches of the city public library system, was appointed July 1st as head-librarian.

"Green Pastures" camp for colored children, costing in the neighborhood of

George J. Fleming
B.A., Debater
University of Wisconsin

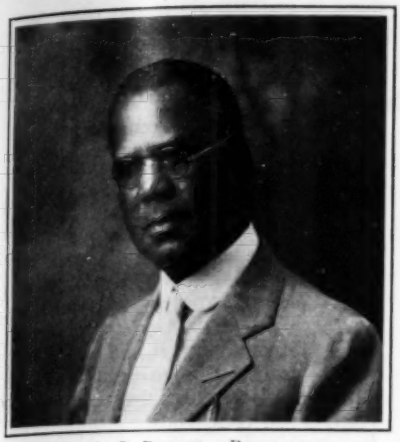
A. Russell Brooks
A.B., Ranking Student
Morehouse College

Paul W. White
LL.B.
Brooklyn Law School

John H. Morrow, II.
Phi. Beta Kappa
Rutgers University

Theodora C. Williams
A.B., Ranking Student
Howard University

Dorothy Coleman
Honor Student
Hunter College



Dr. C. C. Barnett. Page 312

$120,000 has been opened in the Lake region of Michigan, under the supervision of the Detroit Urban League. This camp was made possible by a ten million dollar fund provided by United States Senator James Couzens.

An anthology of poetry by young Negroes in Cleveland, Ohio, has just been published by the January Club. The club is a writer's organization and the book is edited by Clarence F. Bryson and James H. Robinson.

Jean Marie Spotts of St. Louis, Missouri, was one of the 13 graduates in the first class to finish the two year course of teacher training for the deaf at Central Institute.

The Kansas City Call, a Negro newspaper has been made a cooperative concern. C. A. Franklin is the editor and former owner. The company was incorporated for $100,000, of which $50,000 is common and $50,000 preferred stock.

Mrs. Constance Ridley Heslip has been appointed instructor in the University of the City of Toledo, Ohio. She will give a series of 35 lectures covering 2½ hour periods for an entire semester on "Race Relations" and the "Negro's contribution to American life." Mrs. Heslip is the wife of a Toledo lawyer, and the grand-daughter of George L. Ruffin, who was a graduate of the Harvard Law School, a member of the Massachusetts legislature, and judge of the District Court of Charlestown, Mass., in 1883. Her grandmother, Josephine S. Ruffin was the founder of the National Federation of Colored Women.

Loyola University, a Catholic in-stitution of Chicago, has 19 colored students. It gave to one the degree of Master of Arts and to another the degree of B. S. in Medicine. During the year, one colored student maintained an average of 85 in the law school and another was first in his class of 42.

Western Reserve University en-rolled 72 Negro students during the year 1930-31. There were graduated 3 Bachelors of Art, 1 Bachelor of Library Science, 1 Doctor of Medicine, and 5 Masters of Art.

William Henry Lucas has been town clerk at Cadiz, Ohio, for 50 years. He has served uninterruptedly under 15 mayors, and is the first colored person hat graduated from an Ohio high school. He is now 80 years old. He was recently retained in office for another year.

During the Ohio relays, the 1st of May, Eddy Tolan won the century dash in 96/10 seconds ahead of his nearest competitor. Tolan also ran as anchor-man in the 440 and 880 yard relay teams of Michigan State University.

On Saturday of the races, Everett Utterback smashed the broad jump by setting the record of 24 ft. which is 4 1/8 inches further than that established last year.

John Stewart, a Negro of Marietta, Ohio, who had lived a dissolute life, entered a Methodist Church in Marietta, Ohio in 1816 and eventually joined it. In November he began missionary work among the Wyandot Indians at Upper Sandusky and this was the beginning of the missionary work of the Methodist Episcopal Church. He was succeeded by J. B. Finley, a white preacher, who secured from President Monroe and Secretary of War John C. Calhoun, funds to erect the first church.

FAR WEST

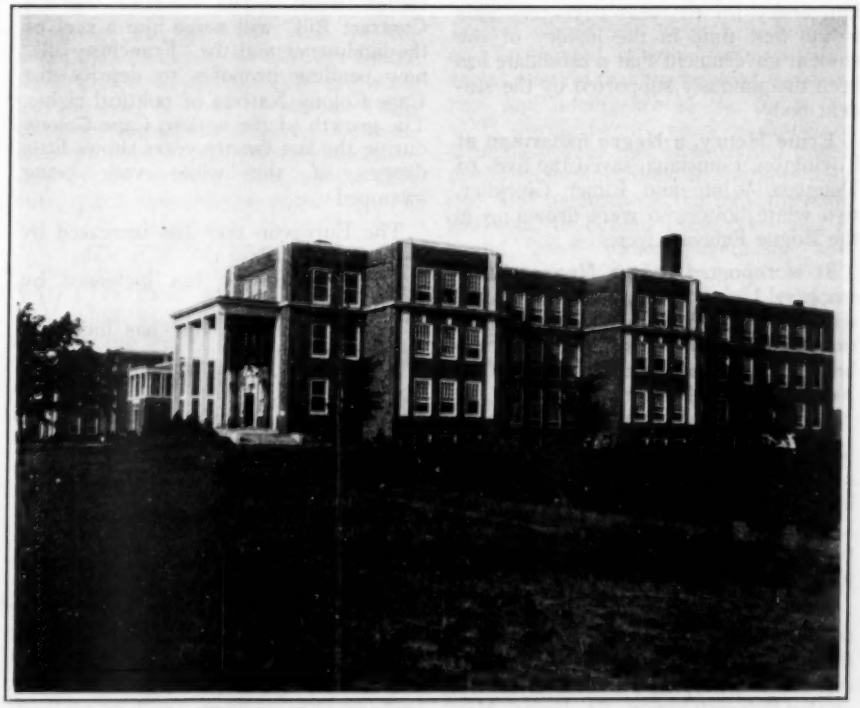
James C. Banks of the U. S. Cus-toms Service at Los Angeles, California, has been designated by the U. S. Civil Service Commission, Washington, D. C., as a member of the Customs Promotion Board of Examiners for the port of Los Angeles. This Board, consisting of three members, passes upon the qualifications of classified employees for promotion. Mr. Banks is a former president of the Los Angeles Branch, N. A. A. C. P.

In the Pre-Olympic track and field meet held at the Los Angeles Colisseum June 26, 1931, Walter Hopson won the 440 yard novice dash and Carl Satterfield placed second in the 880 yard event.

Robert Savin, Jr., and Paul T. Shaw, Negro residents of Portland, Oregon were both elected to the School Board of that city.

An Anti-Lynching bill introduced by Senator Michael Kiney, Democratic Senator of St. Louis, Missouri, has been passed by both Senate and House. The bill is one of the outcomes of the agitation resulting from the lynching at Maryville, Missouri, in January.

Mrs. Sarah Gammon Bickford, 75, died at Virginia City, Montana, July 19. Mrs. Bickford owned the Waterworks of that city, having taken up their management at the death of her husband several years ago. She owned about fifty acres of valuable land in the suburbs of the city on which the Waterworks were located. She is survived by her children, Elmer, Mrs. Virginia Davidson, Mrs. Helena Hines, and Mrs. Mabel Jenkins.



The West Virginia Negro Hospital for the Insane. Page 312

SOUTH EAST

As a result of a recent meeting of the Board of Trustees, Hartshorn College, Richmond, Virginia, has been combined with Virginia Union University.

Dr. Constantine C. Barnett was born in Virginia in 1869, and was educated in the public schools of West Virginia and Ohio. He studied at the University of Michigan and Howard Medical School. He served in the West Virginia Hospital for the Insane at Weston, and finally established a sanitarium in Huntington which eventually became a hospital, with 50 beds, two operating rooms, and an X-ray department. On its staff were 10 physicians and eight nurses. It received a small appropriation from the State. Dr. Barnett next had the segregated Negro department of the State Hospital for the Insane removed and a State law made it a separate institution. It is situated by Point Pleasant on a track of 1,250 acres. Finally, Dr. Barnett turned over his own hospital at Huntington, and took sole charge of the Negro hospital for the insane. The institution has grown from 162 patients in 1926 to 350. All modern methods are employed in the treatment of the insane.

MIDDLE SOUTH

Fredge Oliver, a white man of Gloscow, Kentucky, lost his life in an attempt to save Charles Lewis a colored boy from drowning.

Lawrence D. Reddick, Jr., at Fisk University had the distinction of being unanimously elected to office of president of the Student Council of Fisk University for the year 1931-32. This is the first time in the history of the student government that a candidate has been unanimously supported by the student body.

Ernie Henry, a Negro fisherman at Covington, Louisiana, saved the lives of Douglass White and Elmer Glockner, two white boys who were drowning in the Bogue Falaya River.

It is reported that a Negro share-croppers' Union at Camp-Hill, Alabama, which was meeting to protest the execution of the boys at Scottsboro was broken up by the sheriff and mobs. One Negro was killed and 34 imprisoned.

An auditorium - gymnasium has been completed at Tuskegee Institute at a total cost of $135,000. This building has been named in honor of Warren Logan, former treasurer of the institution. It has a seating capacity of approximately 3,500.

William Gibson, Negro picture-machine operator, of New Orleans, La., died May 16, 1931, from burns received while keeping a fire under control at the Palace Theatre, St. Louis, Missouri. This act of heroism on Gibson's part enabled both his assistants and patrons to escape.

In North Carolina, the value of school property for colored children has increased from $1,752,594 in 1919 to $10,902,643 in 1928. White school property during the same time has increased from $14,500,000 to $96,500,000. The annual average salary of colored teachers has increased from $197 to $510 and of white teachers from $353 to $927.

The Federation of Negro Fraternal organizations met in Durham, North Carolina, May 20-21. It is a Federation of ten organizations, including among others the Good Samaritans, the Order of St. Luke, the American Woodmen, the Mosaic Templars and the Royal Knights of King David. J. Murray Jeffress is President.

AFRICA

It is interesting to learn that an African missionary to Liverpool began the African Church Mission on Hill Street: George D. Ekart who came to Liverpool penniless and was twice imprisoned; he was astonished to learn the condition of things. He began preaching in the streets and finally rented a mission room. He is now trying to christianize England.

A meeting on Native disabilities in the Union of South Africa was held at Capetown in January. Reference was made to recent discriminatory legislation: the Mines and Works Act of 1926, known as the "Color Bar Bill," excludes the native from practically all skilled work. The "Native Service Contract Bill" will make him a serf of the landowner and the "Franchise Bill" now pending proposes to deprive the Cape Colony Natives of political rights. The growth of the vote in Cape Colony during the last twenty years shows little danger of the white vote being swamped:

The European vote has increased by 45,854 to 167,184.

The Asiatic vote has increased by 974 to 1,737.

The Cape Malay vote has increased by 167 to 1,070.

The Coloured vote has increased by 10,088 to 22,811.

The Native vote has increased by 9,143 to 15,780.

The Reverend Dr. Douglass of England, who recently visited Johannesburg, says:

There are 45,000 native men and women in Johannesburg living in conditions so horrible and degrading that I do not think there are slums in the whole country that can be compared to the slums in Johannesburg. These are hotbeds of vice, disease and crime, and there is growing up in our cities—perhaps worst of all there, though they are bad enough in all conscience in small towns like my own—there is growing up a large young population of detribalised natives, freed from the restraints under which their fathers lived, having learned no morality, having gained no education, and growing up to be a menace to their own people and to ourselves.

The Independent Industrial and Commercial Workers Union of Africa at a meeting April 3 has asked the Southern Rhodesia Government to set up a Native Wage Board; to appoint Native teachers in government Native schools; to introduce the franchise for Natives; to form Native councils in the Reserves and to reduce the Native tax.

M. Brunot of the French Colonial Service and M. Ligthart, who has been a banker in the Dutch West Indies, have been selected as experts of general administration and finance in Liberia. They are drawing up a comprehensive plan of reform for the consideration of the council of the League of Nations, and are considering the matter of a new loan. On the committee for the consideration of conditions in Liberia, set up by the League, the United States is represented.

The South African Red Cross Society has presented a Negro named Jeffrey with a silver medal for risking his life to save others. The medal has been bestowed only 4 times and this is the first time that it has gone to a Negro. He was also given a watch by the owners of the mine.

In Sierre Leone, British West Africa, King's birthday honors included the King's medal for Paramount Chief, Bai Sherbo, and a Certificate of Honor to Paramount Chief, Bai Kelfa.

The Eleko of Lagos has been allowed to return to Nigeria, British West Africa, and his Government pension has been restored. This is the result of 10 years litigation, led by Herbert Macauly, grandson of Bishop Crowther.

The British Cabinet has announced that they will not, at present, allow the union of Northern and Southern Rhodesia. Southern Rhodesia has an area of 149,000 square miles with 39,000 whites and 834,473 natives. They were given a governor and legislature by Great Britian in 1923, which enables the whites to dominate the blacks who have no representation. Northern Rhodesia, which is still under the direct control of Great Britian, has an area of 287,950 square miles, with 1,140,642 natives and only 4,624 whites. Thus, a union of the two Rhodesias would have put two million Negroes under the complete control of 45,000 whites.

Postscript
by W. E. B. Du Bois

THE NEGRO AND COMMUNISM

THE Scottsboro, Alabama, cases have brought squarely before the American Negro the question of his attitude toward Communism.

The importance of the Russian Revolution can not be gainsaid. It is easily the greatest event in the world since the French Revolution and possibly since the fall of Rome. The experiment is increasingly successful. Russia occupies the center of the world's attention today and as a state it is recognized by every civilized nation, except the United States, Spain, Portugal and some countries of South America.

The challenge to the capitalistic form of industry and to the governments which this form dominates, is more and more tremendous because of the present depression. If Socialism as a form of government and industry is on trial in Russia, capitalism as a form of industry and government is just as surely on trial throughout the world and is more and more clearly recognizing the fact.

THE AMERICAN WORKER

IT has always been felt that the United States was an example of the extraordinary success of capitalistic industry, and that this was proven by the high wage paid labor and the high standard of intelligence and comfort prevalent in this country. Moreover, for many years, democratic political control of our government by the masses of the people made it possible to envisage without violence any kind of reform in government or industry which appealed to the people. Recently, however, the people of the United States have begun to recognize that their political power is curtailed by organized capital in industry and that in this industry, democracy does not prevail; and that until wider democracy does prevail in industry, democracy in government is seriously curtailed and often quite ineffective. Also, because of recurring depressions the high wage is in part illusory.

THE AMERICAN NEGRO

MOREOVER, there is in the United States one class of people who more than any other suffer under present conditions. Because of wholesale disfranchisement and a system of color caste, discriminatory legislation and widespread propaganda, 12,000,000 American Negroes have only a minimum of that curtailed freedom which the right to vote and influence on public opinion gives to white Americans. And in industry Negroes are for historic and social reasons upon the lowest round.

PROPOSED REFORM

THE proposals to remedy the economic and political situation in America range from new legislation, better administration and government aid, offered by the Republican and Democratic parties, on to liberal movements fathered by Progressives, the Farmer-Labor movement and the Socialists, and finally to the revolutionary proposals of the Communists. The Progressives and Socialists propose in general increased government ownership of land and natural resources, state control of the larger public services and such progressive taxation of incomes and inheritance as shall decrease the number and power of the rich. The Communists, on the other hand, propose an entire sweeping away of the present organization of industry; the ownership of land, resources, machines and tools by the state, the conducting of business by the state under incomes which the state limits. And in order to introduce this complete Socialistic regime, Communists propose a revolutionary dictatorship by the working class, as the only sure, quick and effective path.

ADVICE TO NEGROES

WITH these appeals in his ears, what shall the American Negro do? In the letters from United States Senators published in this issue of THE CRISIS, we find, with all the sympathy and good-will expressed, a prevailing helplessness when it comes to advice on specific action. Reactionaries like Fess, Conservatives like Bulkley and Capper, Progressives like Borah and Norris, all can only say: "You have done as well as could be expected; you suffer many present disadvantages; there is nothing that we can do to help you, and your salvation lies in patience and further effort on your own part." The Socialist, as represented by Norman Thomas in the February CRISIS, invites the Negro as a worker to vote for the Socialist Party as the party of workers. He offers the Negro no panacea for prejudice and caste but assumes that the uplift of the white worker will automatically emancipate the yellow, brown and black.

THE SCOTTSBORO CASES

FINALLY, the Scottsboro cases come and put new emphasis on the appeal of the Communists. Advocating the defense of the eight Alabama black boys, who without a shadow of doubt have been wrongly accused of crime, the Communists not only asked to take charge of the defense of these victims, but they proceeded to build on this case an appeal to the American Negro to join the Communist movement as the only solution of their problem.

Immediately, these two objects bring two important problems; first, can the Negroes with their present philosophy and leadership defend the Scottsboro cases successfully? Secondly, even if they can, will such defense help them to solve their problem of poverty and caste?

If the Communistic leadership in the United States had been broadminded and far-sighted, it would have acknowledged frankly that the honesty, earnestness and intelligence of the N. A. A. C. P. during twenty years of desperate struggle proved this organization under present circumstances to be the only one, and its methods the only methods available, to defend these boys and it would have joined capitalists and laborers north and south, black and white in every endeavor to win freedom for victims threatened with judicial murder. Then beyond that and with Scottsboro as a crimson and terrible text, Communists could have proceeded to point out that legal defense alone, even if successful, will never solve the larger Negro problem but that further and more radical steps are needed.

COMMUNIST STRATEGY

UNFORTUNATELY, American Communists are neither wise nor intelligent. They sought to accomplish too much at one stroke. They tried to prove at once that the N. A. A. C. P. did not wish to defend the victims at

Scottsboro and that the reason for this was that Negro leadership in the N. A. A. C. P. was allied with the capitalists. The first of these two efforts was silly and the Communists tried to accomplish it by deliberate lying and deception. They accused the N. A. A. C. P. of stealing, misuse of funds, lack of interest in the Scottsboro cases, cowardly surrender to malign forces, inefficiency and a policy of do-nothing.

Now whatever the N. A. A. C. P. has lacked, it is neither dishonest nor cowardly, and already events are proving clearly that the only effective defense of the Scottsboro boys must follow that which has been carefully organized, engineered and paid for by the N. A. A. C. P., and that the success of this defense is helped so far as the Communists cooperate by hiring bourgeois lawyers and appealing to bourgeois judges; but is hindered and made doubtful by ill-considered and foolish tactics against the powers in whose hands the fate of the Scottsboro victims lies.

If the Communists want these lads murdered, then their tactics of threatening judges and yelling for mass action on the part of white southern workers is calculated to insure this.

And, on the other hand, lying and deliberate misrepresentation of friends who are fighting for the same ideals as the Communists, are old capitalistic, bourgeois weapons of which the Communists ought to be ashamed. The final exploit at Camp Hill is worthy of the Russian Black Hundreds, whoever promoted it: black sharecroppers, half-starved and desperate were organized into a "Society for the Advancement of Colored People" and then induced to meet and protest against Scottsboro. Sheriff and white mob killed one and imprisoned 34. If this was instigated by Communists, it is too despicable for words; not because the plight of the black peons does not shriek for remedy but because this is no time to bedevil a delicate situation by drawing a red herring across the trail of eight innocent children.

Nevertheless, the N. A. A. C. P. will defend these 34 victims of Southern fear and communist irresponsibility.

The ultimate object of the Communists, was naturally not merely nor chiefly to save the boys accused at Scottsboro; it was to make this case a center of agitation to expose the helpless condition of Negroes, and to prove that anything less than the radical Communist program could not emancipate them.

THE NEGRO BOURGEOISIE

THE question of the honesty and efficiency of the N. A. A. C. P. in the defense of the Scottsboro boys, just as in a dozen other cases over the length and breadth of the United States, is entirely separate from the question as to whether or not Negro leadership is tending toward socialism and communism or toward capitalism.

The charge of the Communists that the present set-up of Negro America is that of the petit bourgeois minority dominating a helpless black proletariat, and surrendering to white profiteers is simply a fantastic falsehood. The attempt to dominate Negro Americans by purely capitalistic ideas died with Booker T. Washington. The battle against it was begun by the Niagara Movement and out of the Niagara Movement arose the N. A. A. C. P. Since that time there has never been a moment when the dominating leadership of the American Negro has been mainly or even largely dominated by wealth or capital or by capitalistic ideals.

There are naturally some Negro capitalists: some large landowners, some landlords, some industrial leaders and some investors; but the great mass of Negro capital is not owned or controlled by this group. Negro capital consists mainly of small individual savings invested in homes, and in insurance, in lands for direct cultivation and individually used tools and machines. Even the automobiles owned by Negroes represent to a considerable extent personal investments, designed to counteract the insult of the "Jim Crow" car. The Insurance business, which represents a large amount of Negro capital is for mutual co-operation rather than exploitation. Its profit is limited and its methods directed by the State. Much of the retail business is done in small stores with small stocks of goods, where the owner works side by side with one or two helpers, and makes a personal profit less than a normal American wage. Negro professional men—lawyers, physicians, nurses and teachers—represent capital invested in their education and in their office equipment, and not in commercial exploitation. There are few colored manufacturers of material who speculate on the products of hired labor. Nine-tenths of the hired Negro labor is under the control of white capitalists. There is probably no group of 12 million persons in the modern world which exhibits smaller contrasts in personal income than the American Negro group. Their emancipation will not come, as among the Jews, from an internal readjustment and ousting of exploiters; rather it will come from a wholesale emancipation from the grip of the white exploiters without.

It is, of course, always possible, with the ideals of America, that a full fledged capitalistic system may develop in the Negro group; but the dominant leadership of the Negro today, and particularly the leadership represented by the N. A. A. C. P. represents no such tendency. For two generations the social leaders of the American Negro with very few exceptions have been poor men, depending for support on their salaries, owning little or no real property; few have been business men, none have been exploiters, and while there have been wide differences of ultimate ideal these leaders on the whole, have worked unselfishly for the uplift of the masses of Negro folk.

There is no group of leaders on earth who have so largely made common cause with the lowest of their race as educated American Negroes, and it is their foresight and sacrifice and theirs alone that has saved the American freedman from annihilation and degradation.

This is the class of leaders who have directed and organized and defended black folk in America and whatever their shortcomings and mistakes—and they are legion—their one great proof of success is the survival of the American Negro as the most intelligent and effective group of colored people fighting white civilization face to face and on its own ground, on the face of the earth.

The quintessence and final expression of this leadership is the N. A. A. C. P. For twenty years it has fought a battle more desperate than any other race conflict of modern times and it has fought with honesty and courage. It deserves from Russia something better than a kick in the back from the young jackasses who are leading Communism in America today.

WHAT IS THE N. A. A. C. P.?

THE N. A. A. C. P. years ago laid down a clear and distinct program. Its object was to make 12 million Americans:

Physically free from peonage,
Mentally free from ignorance,
Politically free from disfranchisement,
Socially free from insult.

Limited as this platform may seem to perfectionists, it is so far in advance of anything ever attempted before in America, that it has gained an extraordinary following. On this platform we have succeeded in uniting white and black, employers and laborers, capitalists and communists, socialists and reformers, rich and poor. The funds which support this work come mainly from poor colored people, but on the other hand, we have in 20 years of struggle, enlisted the sympathy and cooperation of the rich, the white and the powerful; and so long as this cooperation is given upon the basis of the platform we have laid down, we seek and welcome it. On the other hand, we know perfectly well that the platform of the N. A. A. C. P. is no complete

program of social reform. It is a pragmatic union of certain definite problems, while far beyond its program lies the whole question of the future of the darker races and the economic emancipation of the working classes.

WHITE LABOR

BEYOND the Scottsboro cases and the slurs on Negro leadership, there still remains for Negroes and Communists, the pressing major question: How shall American Negroes be emancipated from economic slavery? In answer to this both Socialists and Communists attempt to show the Negro that his interest lies with that of white labor. That kind of talk to the American Negro is like a red rag to a bull. Throughout the history of the Negro in America, white labor has been the black man's enemy, his oppressor, his red murderer. Mobs, riots and the discrimination of trade unions have been used to kill, harass and starve black men. White labor disfranchised Negro labor in the South, is keeping them out of jobs and decent living quarters in the North, and is curtailing their education and civil and social privileges throughout the nation. White laborers have formed the backbone of the Ku Klux Klan and have furnished hands and ropes to lynch 3,560 Negroes since 1882.

Since the death of Terence Powderly not a single great white labor leader in the United States has wholeheartedly and honestly espoused the cause of justice to black workers.

Socialists and Communists explain this easily: white labor in its ignorance and poverty has been misled by the propaganda of white capital, whose policy is to divide labor into classes, races and unions and pit one against the other. There is an immense amount of truth in this explanation: Newspapers, social standards, race pride, competition for jobs, all work to set white against black. But white American laborers are not fools. And with few exceptions the more intelligent they are, the higher they rise, the more efficient they become, the more determined they are to keep Negroes under their heels. It is no mere coincidence that Labor's present representative in the President's cabinet belongs to a union that will not admit a Negro, and himself was for years active in West Virginia in driving Negroes out of decent jobs. It is intelligent white labor that today keeps Negroes out of the trades, refuses them decent homes to live in and helps nullify their vote. Whatever ideals white labor today strives for in America, it would surrender nearly every one before it would recognize a Negro as a man.

COMMUNISTS AND THE COLOR LINE

THE American Communists have made a courageous fight against the color line among the workers. They have solicited and admitted Negro members. They have insisted in their strikes and agitation to let Negroes fight with them and that the object of their fighting is for black workers as well as white workers. But in this they have gone dead against the thought and desire of the overwhelming mass of white workers, and face today a dead blank wall even in their own school in Arkansas. Thereupon instead of acknowledging defeat in their effort to make white labor abolish the color line, they turn and accuse Negroes of not sympathizing with the ideals of Labor!

Socialists have been franker. They learned that American labor would not carry the Negro and they very calmly unloaded him. They allude to him vaguely and as an afterthought in their books and platforms. The American Socialist party is out to emancipate the white worker and if this does not automatically free the colored man, he can continue in slavery. The only time that so fine a man and so logical a reasoner as Norman Thomas becomes vague and incoherent is when he touches the black man, and consequently he touches him as seldom as possible.

When, therefore, Negro leaders refuse to lay down arms and surrender their brains and action to "Nigger"-hating white workers, liberals and socialists understand exactly the reasons for this and spend what energy they can spare in pointing out to white workers the necessity of recognizing Negroes. But the Communists, younger and newer, largely of foreign extraction, and thus discounting the hell of American prejudice, easily are led to blame the Negroes and to try to explain the intolerable American situation on the basis of an imported Marxist pattern, which does not at all fit the situation.

For instance, from Moscow comes this statement to explain Scottsboro and Camp Hill:

"Again, as in the case of Sacco and Vanzetti, the American Bourgeoisie is attempting to go against proletarian social opinion. It is attempting to carry through its criminal provocation to the very end."

This is a ludicrous misapprehension of local conditions and illustrates the error into which long distance interpretation, unsupported by real knowledge, may fall. The Sacco-Vanzetti cases in Massachusetts represented the fight of prejudiced, entrenched capital against radical propaganda; but in Jackson County, northeastern Alabama, where Scottsboro is situated, there are over 33,000 Native whites and less than 3,000 Negroes. The vast majority of these whites belong to the laboring class and they formed the white proletarian mob which is determined to kill the eight Negro boys. Such mobs of white workers demand the right to kill "niggers" whenever their passions, especially in sexual matters, are inflamed by propaganda. The capitalists are willing to curb this blood lust when it interferes with their profits. They know that the murder of 8 innocent black boys will hurt organized industry and government in Alabama; but as long as 10,000 armed white workers demand these victims they do not dare move. Into this delicate and contradictory situation, the Communists hurl themselves and pretend to speak for the workers. They not only do not speak for the white workers but they even intensify the blind prejudices of these lynchers and leave the Negro workers helpless on the one hand and the white capitalists scared to death on the other.

The persons who are killing blacks in Northern Alabama and demanding blood sacrifice are the white workers—sharecroppers, trade unionists and artisans. The capitalists are against mob-law and violence and would listen to reason and justice in the long run because industrial peace increases their profits. On the other hand, the white workers want to kill the competition of "Niggers." Thereupon, the Communists, seizing leadership of the poorest and most ignorant blacks head them toward inevitable slaughter and jail-slavery, while they hide safely in Chattanooga and Harlem.

American Negroes do not propose to be the shock troops of the Communist Revolution, driven out in front to death, cruelty and humiliation in order to win victories for white workers. They are picking no chestnuts from the fire, neither for capital nor white labor.

Negroes know perfectly well that whenever they try to lead revolution in America, the nation will unite as one fist to crush them and them alone. There is no conceivable idea that seems to the present overwhelming majority of Americans higher than keeping Negroes "in their place."

Negroes perceive clearly that the real interests of the white worker are identical with the interests of the black worker; but until the white worker recognizes this, the black worker is compelled in sheer self-defense to refuse to be made the sacrificial goat.

THE NEGRO AND THE RICH

THE remaining grain of truth in the Communist attack on Negro leadership is the well-known fact that American wealth has helped the American Negro and that without this help the Negro could not have attained his present advancement. American courts from the Supreme Court down are dominated by wealth and Big Business, yet they are today the Negro's only protection against complete disfranchisement, segregation and the abolition of

(*Will you please turn to page* 318)

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CRISIS SCHOOL DIRECTORY

POSTSCRIPT

(Continued from page 315)

his public schools. Higher education for Negroes is the gift of the Standard Oil, the Power Trust, the Steel Trust and the Mail Order Chain Stores, together with the aristocratic Christian Church; but these have given Negroes 40,000 black leaders to fight white folk on their own level and in their own language. Big industry in the last 10 years has opened occupations for a million Negro workers, without which we would have starved in jails and gutters.

Socialists and Communists may sneer and say that the capitalists sought in all this profit, cheap labor, strike-breakers and the training of conservative, reactionary leaders. They did. But Negroes sought food, clothes, shelter and knowledge to stave off death and slavery and only damned fools would have refused the gift.

Moreover, we who receive education as the dole of the rich have not all become slaves of wealth.

Meanwhile, what have white workers and radical reformers done for Negroes? By strikes and agitation, by self-denial and sacrifice, they have raised wages and bettered working conditions; but they did this for themselves and only shared their gains with Negroes when they had to. They have preached freedom, political power, manhood rights and social uplift for everybody, when nobody objected; but for "white people only" when anybody demanded it. White labor segregated Dr. Sweet in Detroit; white laborers chased the Arkansas peons; white laborers steal the black children's school funds in South Carolina, white laborers lynch Negroes in Alabama. Negroes owe much to white labor but it is not all, or mostly, on the credit side of the ledger.

THE NEXT STEP

WHERE does this leave the Negro? As a practical program, it leaves him just where he was before the Russian Revolution; sympathetic with Russia and hopeful for its ultimate success in establishing a Socialistic state; sympathetic with the efforts of the American workingman to establish democratic control of industry in this land; absolutely certain that as a laborer his interests are the interests of all labor; but nevertheless fighting doggedly on the old battleground, led by the N. A. A. C. P. to make the Negro laborer a laborer on equal social footing with the white laborer: to maintain the Negro's right to a political vote, notwithstanding the fact that this vote means increasingly less and less to all voters; to vindicate in the

(Will you please turn to page 320)

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(*Continued from page* 318)

courts the Negro's civil rights and American citizenship, even though he knows how the courts are prostituted to the power of wealth; and above all, determined by plain talk and agitation to show the intolerable injustice with which America and the world treats the colored peoples and to continue to insist that in this injustice, the white workers of Europe and America are just as culpable as the white owners of capital; and that these workers can gain black men as allies only and insofar as they frankly, fairly and completely abolish the Color Line.

Present organization of industry for private profit and control of government by concentrated wealth is doomed to disaster. It must change and fall if civilization survives. The foundation of its present world-wide power is the slavery and semi-slavery of the colored world including the American Negroes. Until the colored man, yellow, red, brown and black, becomes free, articulate, intelligent and the receiver of a decent income, white capital will use the profit derived from his degradation to keep white labor in chains.

There is no doubt, then, as to the future, or as to where the true interests of American Negroes lie. There is no doubt, too, but that the first step toward the emancipation of colored labor must come from white labor.

N. A. A. C. P.

(*Continued from page* 307)

Leading Captains in Pittsburgh Campaign

The following are the names of the chairmen of the winning teams in the Pittsburgh Campaign conducted prior to the meeting of the Annual Conference:

Mrs. Gertrude L. Brooks, Mrs. Carthenia Hoey, Mrs. Homer Nelson, Mrs. Cora Jones, Mrs. Eva Sampson, Mrs. Ina Wayne, Mrs. Emmett Davis, Mrs. Abraham Lincoln, Mrs. M. A. Talley, Mrs. J. French, Mrs. Martha B. Madison, Mrs. Edna S. Vaughn, Mrs. Marie Jennings, Mrs. S. M. Parr, and Mrs. Daisy Lampkin, campaign director.

The Misses Virginia Craft and Louisa Jeffries were awarded the distinction of "The Twin Misses Pittsburgh," being tied within a few cents for the first prize.

Many other workers helped to make the Twenty-Second Annual Conference a great success.

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OUR READERS SAY

I WAS much interested in reading in the May CRISIS, the autobiographical sketch by Mrs. E. R. Mathews, donor of the Du Bois Literary Prize.

Some years ago I met in Chicago Mr. Charles W. Price, a devotee of Emerson. So much so, that when he became head of the Welfare Dept. of the McCormack Reaper Works, he planned to get to the office fifteen minutes before schedule time, in order to read the Concord Philosopher, with a younger employee, whom he was introducing to his essays.

Some years later, Mr. Price met my father who was also a lover of Emerson. Mr. Price was eager to send to my father what he regarded as the "rarest book which has been written about our great friend." After some months he found and sent it on, with the inscription "Lovers of Emerson never meet as strangers."

This long-sought book is "Remembrances of Emerson" by John Albee. So you can imagine the pleasure with which I read something about the life of the author and his family, of whom I had known nothing before.

It is an inspiration indeed to read of such fine traditions carried on into several generations of the same family. Mrs. Mathews is surely doing a notable and beautiful thing in sponsoring this Literary Prize and all who know your fine, steadfast, courageous work for the rights of all mankind, must be pleased that she gives it in your name.

May you both live long to carry on, in this old world which needs so much just such persons who will not lose faith despite the odds.

BERTHA JOHNSON, N. Y.

THANK you very much for forgiving my negligence in sending my renewal for THE CRISIS to the extent of sending me all the back numbers. They came day before yesterday. As soon as I saw them I declared a half holiday for myself and proceeded to enjoy them to the full. Or perhaps appreciate them would be better for one can hardly say one enjoys that which in its very nature fills one's heart with grief. I find no word, however, whose meaning does convey even a small part of the value I received from them. I can only say: "God bless the editor and all others who make the paper what it is."

I was interested in the many letters alluding to "Dr. Du Bois' atheism." I have read THE CRISIS faithfully for a number of years and had not noticed this atheism that seems to be worrying a good many. I have been so interested in the godliness of your life as revealed in your rich service for your brother man that I am afraid I paid very little attention to what you said you thought about God. Frankly I doubt if God does either. I have never found him petty. A man whose very life proclaims the brotherhood of man is according to the light I have one of the really beloved sons under the Fatherhood of God—whether he recognizes the fact or not.

M. E. SIMPSON, India.

I HAVE recently read your commencement address at Howard University delivered in 1930 entitled "Education and Work." This seems to me as clear and thoughtful a presentation of the whole problem as I have had the pleasure of reading and contains all the marks of constructive educational statesmanship.

Those that are undertaking to do the kind of work the philanthropic boards are engaged in doing should read your address. I am today writing Doctor Johnson to find out whether there are still available enough copies for me to distribute these among the members of my Board in case this has not already been done.

LEO M. FAVROT,
General Education Board.

I WAS glad to notice that the short story "Honor" by Lilian Beverton Mason was different from many stories written by colored authors about Negroes.

It did not dwell on a hopeless or tragic note.

May I congratulate the CRISIS for having discovered a writer who could pen an interesting story of Negro life, and still have it end with a brighter outlook?

ROSANNE D. CHARLTON, PA.

THANK you for your good letter. I am in process of organizing quite a bit of material, but none of it is in shape for magazine publication. I hope, however, that before long my friends will again see my head above the woods.

JEAN TOOMER, CHICAGO.

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In the selection of a last perfect tribute, the stone which is to mark their resting place, many factors confront the relative. Of course, lost must be served. Of course, only the finest of materials and the most skillful of workmanship are worthy of our dead. But life intrudes—price must be considered.

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HAPPY WASH DAYS

When grandmother washed the clothes it was a slow, steamy process that left both the garments and the old lady in a frazzled, tired state. While the work sapped grandma's strength, the home-made soap played havoc with the fibers of the family's shirts and whatnots. The steam in the kitchen was bad for Willie's cold and grandpop's disposition.

Well, it's a sad tale, but it's all over now.

Today, wives and business girls alike have a knowledge of costs—budgets, if you please—as well as tastes that are only satisfied by the best and daintiest of laundry work. And with the demand, of course, the supply of such service appeared.

Over at the Belstrat Laundry, 51 West 140th Street, where every bit of modern machinery and business system is at the disposal of every housewife, 65 eager, skillful employees are bending every effort to turn out better, cheaper and more satisfactory laundry work. Appreciation of their efforts is recorded in the growth of the enterprise. Hundreds of new customers flock to the 12 route men contributing their bundles and receiving satisfaction and interested service along with the freshly-washed clothes.

The largest Negro-owned industry in Harlem, doing both dry cleaning and all classes of laundry work, covering the entire city from the 80s to the 160s, the Belstrat is the happy ending to the sad tale of grandmother's wash. Week by week and month by month, this institution, manned by Negroes throughout, is becoming a bigger, better ending.

KIDDIES PLAY IN CAMP

Political ambition abroad in the land and the sting of the vote bug has infested many of the prominent people of every town. Prohibition, depression, revolution, repression, segregation, democratic principles and the record of the party in power all clamor for attention with the voice of the liberals and the plain fact that America today is not the America of 100 years, or 10 years ago.

Youngsters, citizens and voters of a few years from now, are untouched by all the clamor. They only know that they are Americans, citizens of a great country with ample resources for all. But the thing that appeals now to the hearts of this group is healthy play, wholesome food and a good swimming hole. They aren't troubled yet with problems of race and industry and old age pensions.

Out at Lincoln Park, N. J., just eight miles from Patterson, little playfellows of every race, religion and nationality are growing strong and tanned in these summer days. They aren't going to school and they aren't playing with political ideas, but they are as their parents feel, learning democracy.

The *Workers' Childrens' Camp*, managed by the Modern Sunday School Camp Association, houses, feeds and attends to these kiddies. Boys and girls from 6 to 16 are welcome, as are visiting mothers, dads and elders. Price per week is $9 for everything. Convenient trains give access to the camp and week-end guests are welcome. THE CRISIS can give you further details.

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